A. C. F. R. 8
Edu 3

The Industrial Labour Welfare Association Ltd.

ADDRESS
by
Mr G. D. NAIDU

LECTURES ON "TIME AND SCIENCE"
by
Sir C. V. RAMAN Kt., F. R. S.,
Nobel Laureate - M.A., Ph.D., Hon D.Sc., Hon L.L.B.,

Concluding Speech
by
RAO BAHADUR
C. M. RAMACHANDRAN CHETTIAR
B. A., B. L., F. R. C. S.,

and
ESSAYS

at
"GOPAL BAGH,"
Avanashi Road, Coimbatore

on
15-11-48

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Sir C. V. RAMAN

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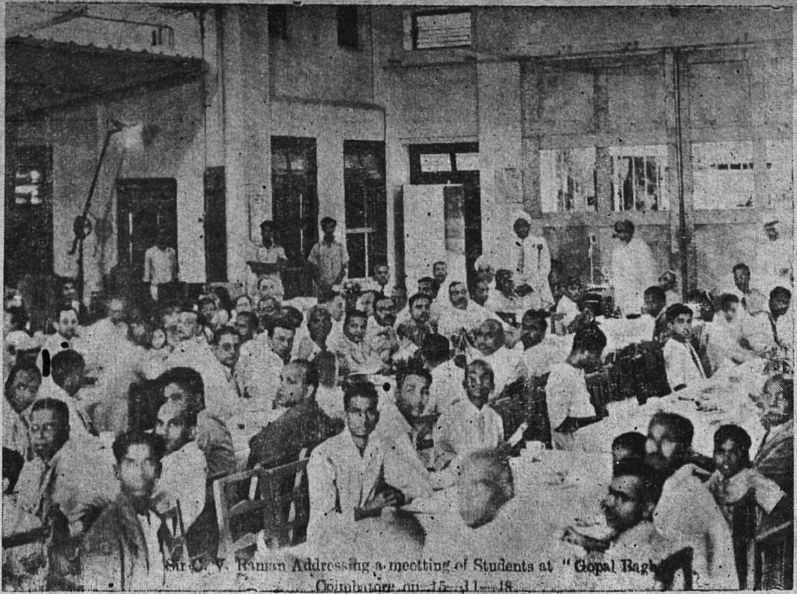
"Time and Science"

Coimbatore, 16—11—48.

Sir C. V. Raman, Kt., F. R. S., Nobel Laureate M. A., Ph. D. Hon. D. Sc., Hon. L.L.B. the formost scientist of Asia and one of the greatest scientists of the world was the guest of honour at a party held at 'Gopal Bagh' on 15th November '48 at 5–15 p. m. A distinguished gathering of citizens and students of various institutions were present.

Sir C. V. Raman, before commencing his speech distributed the prizes to the winners of the essay competition on "Usefulness or otherwise of present day Films and Dramas" under the presidentship of Rao Bahadur C. M. Ramachandran Chettiar. He also distributed the certificates to the students of the Refresher Course conducted by this Association.

Welcoming Sir C. V. Raman, Mr G. D. Naidu said:



Sir C. V. Raman Addressing a meetting of Students at "Gopal Bagh"
Coimbatore on 15-11-18.

Friends,

I do not think there is any one present here who does not know Sir C. V. Raman but I do not also think that all of you know his degrees - Knight, F. R. S., Nobel Laureate, M. A., Ph. D., D. Sc., and L. L. D. I want to say here that he recently went to America to teach them a Science which they do not know. Sir C. V. Raman has come here to give food and satisfy the hunger of the students who are eager for science. When Sir C. V. Raman comes to address a meeting no advertisement or formalities are necessary. I very well know that if at all I am to take much time the friends here will not allow me.

But with the permission of Sir C. V. Raman, Mr Ramachandran Chettiar and other friends here, I shall teil briefly some activities of the students, as well as this Association. As regards the value of time and the science of time, our Chief Guest will tell you later on. Perhaps several of us have not observed how much of the valuable time of our youngsters are wasted and in what way.

A system of teaching youngsters was introduced long ago in the existing institutions and has been followed since then without any change. In other countries modern scientists have developed a system of imparting knowledge to youngsters

and others in an ultra modern way. It can be said that it is a balanced way which means that the youngsters who are educated in other countries have proper health, strength of body and mind equally and apart from the practical experience in any work and sufficient theory for that particular work. Here in our country this balance is not kept up. The students - almost all of them - grow weaker and weaker as they go higher and higher in the classes. This can be seen particularly amongst the girl students. I have taken some records recently which will clearly prove this. From a set of 25 B. A. and B. Sc. students, only four were fit to be women while others were under weight or under height or weak. When their hand strength was tested, all of them except four were found to be 50 lbs and below, which normally should be 100 to 150 lbs. There were some very intelligent girls but their strength was found to be 25 to 30 lbs. Two such tests were taken this year itself. The same is the case with boys too, but they are not so bad as educated girls. Their strength was 100 to 120 lbs. when normally it should be 150 to 200 lbs. Apart from their physical strength we have to say that they are also mentally not strong. The students can repeat a whole lesson or a book mentally, but when it comes to using their minds in some work they are not able to do it properly. I do not want to describe this and spend the time.

To show to students as to how the time is wasted, The Industrial Labour Welfare Association arranged a refresher course in automobile engineering for three weeks. For this about 70 applications were

received in a week's time. Out of these applications and apprentices, I selected about 42 students. I also selected 2 cleaners and 2 sweepers from the students who came after the selection. The students found it very difficult to follow the rules when undergoing the course. For late attentance, carelessness, or misbehaviour the lowest fine was Rs. 25/- to be paid within one day. Apart from this fine other works such as lifting heavy weights and sweeping were given as punishments, as well as for training. These fines and punishments I thought at first to be unnecessary and intimidating. Several others also had the same opinion. But from experience I had to keep these in force though with a half hearted mind. Though the students were Intermediates, B. As tand B. Es., I beg their pardon to say here that they were not trained to observe correct methods as to-how to be prepared for a work, how to prepare a work, how to do the work, where and when to do the work and how to use and keep the materials. In the beginning I had to conduct a cleaners course under the supervision of a master cleaner. Perhaps by exposing these defects, the students who have come here may be prejudiced against me. But I have to say the facts.

I am keeping in this same hall where the Refresher Course was conducted, two sets of test materials ,prepared by the students for reference purpose. I gave a lesson to make a frame 6" length × 4" breadth with 1" thickness reaper for a mirror. I showed them how to make a perfect one in different sizes and at the sametime economically

and within the shortest time. Then I asked each student to make one. When there were several sizes just suitable for their requirements every one selected planks of 1 foot, 1½ foot, and 2 feet with breadth of 4 inches and above. By this selection three to four times of materials, 2 to 3 times of time and energy would be wasted. No one observed this. And I have also observed the time and materials wasted when doing several other practical works.

I gave one other test, to the students who were some in Civil Engineering, some in Physics and some in Radio communications.

This Hall measurement is 300 feet by 60 feet. Here you cannot see a shadow of yours even you stand in the middle or in any corner. You cannot see darkness even anywhere below a table, a bench or a machine. With such light, nowhere you can see a glare to the eyes. When so much natural light is given to this Hall, the temperature is 4 degrees below than the main building intended for living purposes. This temperature was recorded in April and May. Even if one stands here for 8 hours to 16 hours, no tiredness is felt for anybody's eyes. In the side building, which is 300 feet by 12 feet, in which, if one speaks in one end, one can hear from the other end very clearely without any distortion or echo. I asked the students the reasons for these qualities in the buildings. Some of them asked for the detailed plans of the buildings. There was then, only a ground plan and an elevation drawn for Mnuicipal licence purposes. There were

no details in any of the plans. When the construction was going on, simply I suggested some ways and means gained by my thinking and knowledge while I have no opportunity to learn these things in any school or College, to reach my aims. I asked this question which was asked by several other visitors who were engineers When there are no three storeyed buildings, why should these pillers be two and half feet square in thickness? Only one student answered one point, No others were able to answer any question up to now.

The first and formost training to be given to a student is how to use any material economically, even their pen, pencil, cloth, food or any other material and then how to use their energy and wealth economically so as to get 100% return. Even money they should be taught how to spend for their daily needs to get 100% return and how to use their energy when writing or reading or even walking in the streets or moving in their houses or when they are lying in their beds or when they are speaking to others. This is the knowledge to be taught to students in schools. Unfortunately nobody took care in any institution to give this fundamental knowledge to the students. On account of this carelessness or ignorance there is countless waste of time and energy of our youngsters and others. In this Refresher Course though it was mentioned that the students should be taught automobile engineering, in addition to that training they were given a training in a subject more important than anything in their life time. It consists only of simple words. That is – "How to Learn". This

subject is not like a subject like learning Mathematics, Science, Machine Drawing, or Automobile Engineering or Manufacturing Electric Motors etc., but a way of inquisitiveness to learn any of these subjects himself whenever he is in need of any of them. No doubt, this is a peculiar subject but every youngster must have this subject. I am sure if every institute takes care to give such training to the students then they can later on learn everything themselves very easily with very little or no aid from others, and no one will grudge to observe discipline or any other rules.

It will not be out of place to mention here the report dated 2—11—48 which I casually saw yesterday of the Regional Inspector, Southern Circle, Technical Training Scheme, Demobilised Section, who inspected Motors and Services Section, where the students are undergoing training in mechanical and automobile engineering. These students are staying in the hostel for which I am still the warden where strict discipline is maintained. It can be seen in his report that all the 84 students were present and there was not a single student on ordinary leave or sick leave or absent. He has also stated that the proficiency is good which means first class. All the 14 remarks made are favourable and there is not a single remark against. Is it not the duty of all the students and institutions to have such reports in all the institutes? I do not know how many of the students will be absent or on sick leave or on strike. I read in the newspapers yesterday about a strike of the students in a College. There seems to be some defects for all these

irregularities. Cannot the students remove them? I am sure they can, if they are so taught. I do not want to discuss this point here at present.

Amongst the 46 selected for the course, 8 students who just came from the Colleges left in the first week itself as they were not able to stand the hard work. At that time, lectures were usually given from 8–30 p. m. to 2 O' clock in the night, as there was Exhibition in the day time and occasionally from morning 4 O'clock to 8 O'clock and from evening 5 to morning 6. These lectures were not given to the students sitting on chairs in a Hall, but were given while they are doing practical work in their tables or when they are working in the machines. 38 students completed their course out of which two failed. The remaining successful students were given certificates with different classes and prizes.

Apart from the Certificates, several of these students, with other students in the U. M. S. Hostel, who were present at 12 midnight of Deepavali day were given a number of very valuable presents from a measuring instrument to costly Greasing Equipments. Not only these equipments are very costly, but they are not available easily.

Recently the Industrial Labour Welfare Association asked the students in the following institutes to write an essay on "**Usefulness or otherwise of present day films and dramas**" offering prizes for the best essays.

	Name of Institution	*No. of Students*
1.	Government Arts College	210
2.	Arthur Hope College of Technology	105
3.	P. S. G. Arts College	104
4.	Nirmala College for Women	2
5.	City Municipal High School	81
6.	Union High School	132
7.	Government Secondary & Training School for men	47
8.	do. for women	43
9.	St. Michael's High School	141
10.	R. S. Puram Municipal Boys School	91
11.	R. S. Puram Municipal Girls High School	37
12.	Sarvajana High School	22
13.	Arthur Hope Polytechnic (Automobiles)	71
14.	do. (Radio)	30
15.	D. T. S. and others	207
	Total	1323

About 50 essays have been taken for selection. The essays received without particulars according to the conditions have been rejected. Rao Bahadur C. M. Ramachandran Chettiar, Chairman of the Committee has selected the best essays with order of merits for giving prizes. Though some other members were also nominated for the selection committee the original programme could not be

carried out on account of the unexpected and tragic death of our eminent leader Sri V. C. Vellingiri Gounder, the father and leader of Coimbatore in a car accident. But still with the strenuous efforts of Mr Chettiar, the essays were scrutinized and the prizes decided. In these essays there are criticisms mentioning names and parties. In such cases those portions and words are omitted. Later on these essays will be published.

I appreciate the students who have written the essays in giving their opinions frankly without any reservation. Each and every student has clearly discussed the defects found according to his view. I think if all the students observe such ways and means mentioned as best as possible they will come forward without much difficulty. Though I do not want to express my personal opinion about the present day dramas and cinemas at this stage, I have to say a few words about a drama which I have seen recently. Though this drama is not based on a definite story or theme it is a drama intended mainly for ordinary people for removing the old meaningless habits and customs and blind superstitions. Of course, there are some words which may wound the feelings of some people and will even create irritation to few people. But taking mass social reforms achieved by such dramas, we cannot help such shortcomings. But I hope the authors will change such actions to a mild way and remove in due course. If a few such changes are made we can say that it is a marvellous instructional medium for masses. I want to say here that many of the students have expressed the

same views in their essays while a few have criticised very strongly not only about the drama or cinema, but also have criticised me personally as well as other prominent members, who are not at all connected with this subject. Though it is a criticism levelled against me I am not blaming them, but I take them as a material for study in psychology. In the same way though there are very few drawbacks in the drama we have to appreciate very much this drama staged by Mr M. R. Radha with boldness to suppress the superstition in which our country is drowned for a long time Perhaps by prejudiced or misguiding statement, this type of dramas may be banned by the Government, same way by some excuse as they do against the newspapers such as Blitz, March etc, which are publishing the real news to the public with public interest. Here as a token of appreciation by the majority of the audience we are giving a prize to Mr M. R. Radha.

Excuse me for having taken so much time against the wishes of all friends here. Last year - exactly one year back - on the same date on November 15th at 9 O'clock I underwent an operation for gastric ulcer which was troubling me for the past 23 years and at times threatening fatality. I recovered conscience on that date at six O'clock about the same time as we are here now. Now considering this as the first re-birthday I am glad to say here that I got this best opportunity to celebrate this accidentally with a courage to face any happiness or unhappiness boldly while even blood and mind going against me. Generally friends celebrate their yearly birthdays or diamond jubilees.

Here without any previous preparations, by accident as a natural gift I have been afforded the opportunity of meeting Sir C. V. Raman, Mr Ramachandran Chettiar and so many youngsters who are to be the future leaders and other friends, on my first rebirthday.

I request Sir C. V. Raman to distribute the prizes to the successful students under the chairmanship of Mr Chettiar. In addition to these some recording machines are also given to the hostels as presents with certain conditions.

REFRESHER COURSE — CERTIFICATES

STUDENTS

1 Mr Hemo Chandra Deo, A. M. I. E. T.,
Asst. Controller of Transport, Orissa.
2 S. Muthian, B. E. (student)
3 A. Balakrishnan ,,
4 K. Sankaranarayana Reddi, B.A., ,,
5 A. Rajagopal, ,,
6 S. V. Pandurangan, B. Sc.,
7 P. R. Ramanathan
8 P. Ramakrishnan
9 P. V. Ramasami
10 C. Murugayyan,
11 Ch. V. Ramanaiah
12 G. Venkatasami
13 B. B. Patnaik

14 **Mr T. S. Krishnamoorthy**

15 K. S. Natarajan

16 K. P. Rajagopalan

17 G. Choudary

18 D. Victor Barnabas

19 T. N. Ramachandran Nair

20 K. Jocob Eapen

21 S. Santhappan

22 S. Krishna Bharathy

23 R. Venkatapathy

24 A. Vellingiri

25 K. Murugan

26 R. Natarajan

27 S. Natesam Pillai

28 Ghulam Mohideen

29 S. K. Jamal Mohideen

30 M. Vadivelu

31 K. Lakshmanan

32 U. R. Gobinath

33 U. M. Govindram

34 C. V. Devarajan

35 D. Srinivasan

36 D. Venkatapathy

OTHERS

1 Mr S. V. Balasundaram
2 K. Narayanasami
3 R. Madusudanan
4 P. Ayyasami
5 A. P. Madavan
6 C. K. Ramakrishnan
7 T. Ramasami
8 N. Sankaran
9 P. Kannan
10 K. Venkatesalu

ESSAY COMPETITION

Names of Prize Winners

ENGLISH

Name	Institution	Prize
Mr H. Vijayakumar, III B. Com.,	Govt. Arts College, Coimbatore.	I
S. Ranganathan, IInd U. C.,	P. S. G. College, Peelamedu.	II
M. Vadivelu, L. A. E., Student	Arthur Hope Polytechnic, Coimbatore.	III
V. Râmasamy, IInd year B. E. Class,	Arthur Hope College of Technology	IV
B. Tirupaliah, IVth B. Com.,	Govt. Arts College, Coimbatore.	V
R. Krishnamoorthy, IIIrd B. Com.,	Govt. Arts College, Coimbatore.	VI

TAMIL

Mr G. Gangatharan, VI Form,	Union High School, Coimbatore.	I
Miss Sunithi, VI Form,	Govt. Secondary Training School for Women, Coimbatore	II
Mr T. Shanmugam, VI Form,	Union High School, Coimbatore.	III
A. Selvaraj, VI Form,	St. Michael's High School, Coimbatore.	IV
G. Rajaram, VI Form,	Union High School, Coimbatore.	V
M. Muthuveerappan, I U. C.,	P. S. G. College, Peelamedu.	VI
M. Maruthachalam, VI Form,	Union High School, Coimbatore.	VII
I. Krishnan, VI Form	Union High School, Coimbatore.	VIII
K. Devadas, VI Form,	St. Michael's High School, Coimbatore.	IX
E. Purushottaman, VI Form,	Govt. Secondary Training School for Men, Coimbatore.	X
M. R. Radha,	Seerthirutha Nataka Sabha, Coimbatore.	Special

With these few words I request our Chief Guest to give his advice to the youngsters.

I thank very sincerely the chief guest, Mr Ramachandran Chettiar, the Students and all the friends here who responded to the invitation.

Sir C. V. RAMAN, Kt.

on "TIME AND SCIENCE"

Mr Ramachandran Chettiar,

Mr G. D. Naidu and Friends:

It has given me very great pleasure to take part in this evening's function and to meet in this great gathering of the citizens and students of Coimbatore. But most of all it has given me very great pleasure, sir, if I may say so, to see my friend, Mr G. D. Naidu, once again and listen to him. I think you in Coimbatore may feel justly proud of having amongst you a man so completely devoted to the interest of education and to the interests of the younger generation, two matters which lie very close to my heart and you need not therefore be surprised that it gives me great pleasure to meet one whom I regard as a dear friend and colleague in the task of raising the level of education of our young countrymen. You, sir, have saved me the trouble of choosing a subject for my address this evening. I therefore, have to speak on what you told me to speak and you have given me a very broad hint as to more or less what I should say. But of course with the usual indiscipline of the present time, you will perhaps pardon me, if I wander slightly away from the subject.

Time and Science have been very appropriately linked by you in the topic on which I have to speak to you this evening. It is a subject of vast dimensions. I could, if I chose and with your authority, talk to my young friends on what I think they know very well already the great value of time and the desirability of not wasting it. I could if I chose to become a Physicist and talk to you of this wonderful elusive thing we call "Time" and how in chasing time we Physicists have learnt to understand something of the universe. Perhaps, I could go further and talk to you the philosophy of Physics, that is time and relativity. I do not propose to talk any of these paths. I am inspired by this vast audience and after this pleasant function to talk to you in a very general way about nothing in particular. Time is one of those things which is very valuable or if it is not valuable just as you think, it is one of the remarkable things curiously the people, who have no use for time at all, are very particular about having very beautiful time pieces and watches to tell them of the time. In the middle ages, the art of making clocks and time pieces was carried to, what shall I say, almost extremeties. They had all kinds of ingenious appliances for telling the time. They were very beautiful appliances and very ingenious, but they never told the time and there was usually a difference of an hour or two per day. They were so beautiful but antique and they were almost valueless. Some of them have been worn by prehistoric people to give them a particular value. To-day we see the art of making accurate time pieces carried to unheard of length. The other day I saw a lady wearing on her wrist a watch not much

bigger than just the size of an old one pie coin, the smallest coin of the realm, and she had a lens on top of the watch to be able to read the time – a wonderful watch! But I have a suspicion that like most things which women wear, it was intended more as an ornament than for use (laughter). Actually one wonders why people should have time piece or clock at all. If they have no sense of the value of time then why should they trouble to measure time. In fact the story of the evolution of clocks and time pieces is a fascinating one. That was the early origin of wall clocks and time pieces. Gradually, the idea of making mechanical clocks came into existence, but it was due to the genius of a famous Dutch Physicist who occupied a very high position in history. He was the man who invented, rather made possible the pendulum clock with the standard of accuracy. The need for accurate time keeping increased with the growth of navigation. They were extraordinarily keen on developing accurate time keeping as a method of locating the position of ships at sea. The invention of the chronometer had a great deal to do with the fact. There was so close a connection between physics and practical affairs that to-day the measurement of time has been pushed to almost incredible lengths. I was staying in America in a friend's house and you see the man gave me the key of his house and went off and I was very worried to know exactly how I could know the time. He said "Don't you worry, you could see the clock below in the kitchen and it will keep correct time. It looses only two seconds per month." He said the clocks are connected with synchronised motor with 50 cycles

supply and they run with the oscillation of electric current. There are 50 oscillations and are never allowed to vary more than one second per month, unlike the clock I am used to. In spite of the fact Lady Raman makes it a point to wind the clock every night, whenever I get up in the night sometime I find it had stopped. (Applause) In America the people have no rationing. They are getting plenty of Milk, Butter, Honey etc. One article severely rationed is time. Speakers are kept within limits. They know the value of time. Time is money. Time is business and it is most precious commodity of all. There is one great difference between time and other things. Take for example Space. Space is also a fundamental concept. I can move from here and can retrace my steps, but the clock is irreversible. Time is irreversible. You can never go back. Time wasted is time lost and you cannot get it back. I am now 60 years of age. I wish I could go back again. I know that all the time I wasted if given back I could do better work. I did not realize that with the time I was growing older and they never came back. I see a large audience of young people and eager people. I should like to tell them that the most precious commodity which is at their disposal is their own time. They should regard time as more precious than anything else. Please do not imagine that I want you to get up like Mr Naidu at 2 O'clock in the morning (laughter). I do not approve of them except very occasionally. I should rather say that the secret of success is that you need not work all the time, but dispose of the time in a rigorously orderly fashion, time for everything, time for play, time

for jokes, time for speeches, time for eating, time for sleeping, time for work and so on. You order your day. I want to sit down and do some very important work. Then I find a deputation of six people troubling me to talk on some subject in which I am least interested and by the time I persuade them I have wasted one hour of my time and lost the trend of my work. This is what is happening in our country. In America they fix up engagements by telephone and there is a secretary or some person to attend to it. Telephone is one of the inventions used to save the time of the people. The value of time and use of time in a proper way is important. When the time is all gone you are too old to take it all back and begin once again. Today time is precise and you have to split the time. You have heard of splitting the hair; you have heard of splitting the time, but the physicist is concerned with the measuring not of tenth of a second, hundredth of a second but a thousandth and millionth part of a second; he measures in almost unimaginable small intervals of time. You see it is perfectly possible because our ideas of time are derived from astronomical phenomena. The earth goes round its axis is something like four minutes less than one day and science carries us further one day - it is swinging of the pendulum, another day it is swinging of the balance wheel; then tuning fork, quartz plate that swings to and fro, which are not based upon swinging of the pendulum or balance wheel but on the oscillation of the quartz plate at the rate of a million or ten million oscillation per second. The clock goes on and keeps time precisely as stars go round the sky. But we do not stop with that.

We are concerned with oscillations even faster than that, ten to the power of 12, 14 or 18 times per second. It means we are splitting seconds. It philosophizes the task that does not matter. We have got the physicist constantly probing into things periodically and in a moment they were drawn up which consists of atoms, atoms of space and atoms of time and they are of a continuous nature. The desire of the physicist is concerned with these two fundamental things - space and time. They are different categories and are inter-related as one important machine. The only way in which we can measure time is by studying something that is moving. A body moves on its axis - it may be the earth, it may be the pendulum, or an electron; it is the motion of something and the distance it moves with velocity and the time involved. They are interrelated to each. On the basis of this idea in the year 1906 they put forward the special theory of relativity which has lead on and on, deeper and deeper, into the fundamental problem of physics until one day the Atom Bomb burst at Hiroshima; believe it or not, it is based on time and space, built on logical and corrective lines.

I think, I will have to stop here, but I am trying however to convey briefly all the various topics. Well, having told you all these, let me however confess that I am never so happy as when there is no clock to look at. I would like to visit a place where there are no telephones or clocks - of course we all have a clock inside, an insight of the biological clock that tells us whether we are hungry or thirsty or sleepy and we here come up to the

fundamentals of human conscientiousness. It takes us beyond the realm of physics and into the realm of philosophy. There is something in us a concept of time which is essentially a mental motion. We find it is possible to give it a physical interpretation. Physical interpretation comes to us from natural cause which you see in the course of the long organisation of history everything living in this world has been the result of astronomical environments as the earth goes round its axis, sun's rays etc. They are the rythms of plant life, insect life and animal life and the rythm has been produced by astronomical environments. Our course of life has been of the sun's rays and earth going round and so on. Nevertheless the concept of time is so deeply berthed in us. That is one of the great mysteries of the world. What is time, when did it begin, will the world have a beginning and an end - they are closely connected with universe, finate or infinate - or has it any beginning anywhere? Modern scientists have come to try and penetrate into this unfathomable history. If there is a beginning, there is a beginning; if there is an end, there is an end; it is just a part of the world's mystery; what is the meaning of life and its existence! When you talk of time it brings us close to this great and insoluble mystery, but let that pass. While we are here, the little span of life comes to us. Let us use the time to better purpose. What better purpose can there be but to do something worthwhile. I hope you will all realise better days not spent well is not well spent. You cannot look back on the 12 hours that have lapsed when you raise up and recall something well spent, something well done to make this sorry world

a little better. These little things we are often inclined in India to take too seriously. Let me tell you I am getting on past 60 years mark and I am justified in looking back. The only things in life that matters are little things, a small pleasure, a little joy given to spread a little pleasure, a little joke, these are the things that matter. Forget big things. "Take care of the pence, pounds will take care of themselves". That is a Scotchman's proverb. Take care of the little things and make good use of them. Fill your life with joy and happiness. In dealings you will see all its little seconds - there are 3600 seconds in an hour and 24 hours per day. Take care of the seconds. Time is most precious now. No physicist, no philosopher has ever made a second that has gone already come back. It is irreversible and that is a great mystery. The progress of time is something that we cannot control, it goes on. Whatever I may say of special relativity or general relativity, time relentlessly marches on and let us take care of the time. Let us do something about it.

I have been asked a question about Comet. A comet is just like a politician. It makes a lot of noise, it means nothing at all. You see it is nothing more than a little bit of peculiar matter consisting of little iron, nickel, silica, carbon, a little bit of matter that has just gone off the rails. Let me tell you something about comet. I remember I have seen a comet when I was young. If the tail of the comet could have been compressed and put inside a cup of tea, it is a rarefied gas. I can tell you its composition. It consists of a little Cynogen, Methane, carbondioxide

and a few other gases. It is lit up by sun's rays. The sun's rays when they enter atmosphere, the ultra violet rays are stopped and produce luminosity. If you put ultra violet rays on a rock you could see luminosity. It is a wonderful display. I would regard it with the same series as the Divali crackers. If the comet comes at 6 O'clock, I do not mind seeing it, but at 4.O'clock in a cold climate at Bangalore I cannot see it. If it comes at a reasonable hour I won't mind seeing it.

As Mr G. D. Naidu has himself said. "to learn how to learn" is itself the greatest part of learning. In the magnificent institution which has been built by his personal labours, the younger generation are taught to learn Engineering by methods which the rest of India would do well to copy. While a background of theoretical knowledge is essential, it is but a part - and not a large part - of Engineering training. By dissecting out the various part of a machanism and exhibiting their relations to each other, the working of the whole is made intelligible with far less effort, and the young mind is imbued with both confidence and understanding. Mr G. D. Naidu is indeed a great educator and one whose services to the nation can be of unexampled magnitude.

Rao Bahadur C. M. Ramachandran Chettiar

Friends,

I have much pleasure to associate myself in this unique function of to-day. Before I came I never thought that I would be asked to be the Chairman of this function. Now, after coming

here, I see that I have been made the Chairman. The conclusion used to be for the Chairman to say a few remarks about the lecture; but, to-day, I am sure, you won't expect me to say anything about this lecture at all. It is true about 40 years ago I also graduated as a Physics student. Then, at that time, my friend was two or three years senior to me. But very soon afterwards I forgot everything about Physics, because in my days, there was no connection whatever between the subject which one graduates and the profession which one takes. I became a Lawyer. I never thought anything about Physics. But, perhaps, my friend, Sir C. V. Raman will not appreciate that course. He would certainly say Physicists should take up science, give out science knowledge and help the world and the country with scientific research. Dr Wilson used to say in those days when he was the Professor of Physics in the Presidency College that he had taught about 900 students and none of them except two students took to his subject. That was the sorry state of affairs which was said to be in those days and that continues even to-day. Very few Ramans have come forward to help the country. Perhaps, he is one of the greatest scientists of the world; he is the greatest scientist of this country and certainly we appreciate his remarks. I want to say a few words about the unique experiment which our friend Mr G.D. Naidu had set up to-day under the auspices of Industrial Labour Welfare Association Ltd. This unique experiment till now we used to see only in the colleges and high schools, giving prizes for literary subject. Now, to-day, he has awarded prizes on literary merit to students though he has no

connection in any way with any educational institution. Such a thing is certainly unique in the annals of Madras Presidency and India, I should say. A gentleman who has not received scholastic education, but trained himself in scientific laws of his own, has come forward to give prizes for the students in a literary subject. The Association arranged for 1325 students to see a drama locally being enacted without any expense. Students have been asked to write essays in criticism of what they have seen. Several students have written essays. They have been valued. You saw just now the Association awarding Rs. 1,450 by way of prizes though it was announced only Rs. 650. Now after looking at the essays and the excellence with which our students have exhibited their knowledge in these essays, he is gracious enough to increase the amount of money which he had once announced. Now, you find Rs. 1,450 have been spent on these students. I had the honour to value those papers. I found that the level of style and the level of thought were certainly far more than I expected from the students. Nearly 40 students had scored more than 50% of the marks. In my days students used to write only good English and not at all in vernacular, but now I find in Vernacular also they have excelled the ordinary students of old – very fine style and thoughts also are very finely conveyed. I find that there were some defects also. I want to mention one or two. In giving their thoughts in writing, some have given undue condemnation to cinema and some to undue appreciation of drama. Students are not expected to write like that. As regards cinemas, one student has rightly given his idea,

He said cinemas have come to stay however much we condemn the ideas which are put forward by the authors of the present shows; but yet cinemas have come to stay and our duty must be to see that they are properly depicted. That idea is certainly good. As regards drama, wholesale appreciation must not be there. Dramas may be good or may be bad, and especially the drama which you saw the other day, I found that it was particularly written for the purpose of reforming the present society and to do away with superstition. There, we find that the theme was not properly depicted. Certainly it could have been better and our friend, Mr G. D. Naidu, has given his idea with regard to that fact. He says that there are defects that should be corrected to a considerable extent. I am sure, that Mr M. R. Radha will do it in course of time and so he will adjust the drama in such a way that people would appreciate the entire portion. The drama must be educative. The drama should not consist merely of good dialogues but it must consist of good acting. I am sure, in course of time, the dramas would become better and such dramas are certainly needed for our country. Our thanks are certainly due to Mr Naidu for giving this unique opportunity to the student population to compete in an essay and I am sure our educational institutions will take up this example and do it in their own institutions.

I thank Mr Naidu for having given me this opportunity to say a few words on this occasion. Our thanks are certainly due to the eminent scientist who has given us a treat, a very great treat, about the time and what time is and what we have to think

about time. Our thanks are certainly due to the public of Coimbatore who have come and responded in such large numbers to this function and especially to the student population who have gathered in huge numbers here. I am sure they will appreciate Mr Naidu's charitable intentions in this matter.

Sir C. V. RAMAN'S Address to Students

of

ARTHUR HOPE COLLEGE OF TECHNOLOGY

Friends,

Owing to the kindness and hospitality of Mr Naidu that I am here once again amongst you and have the opportunity of seeing the growth of this institution. I have just seen your laboratory or workshop or whatever you may call it and that makes my mouth water. If they are small I would carry them in my pocket. I would like to be all the time in the laboratory where breaking the bars, bending the bars and testing their strength and so on. I do not know on what subject you want me to speak and my voice is weaker to-day. Last time I remember I talked on "Crystals." I give so many talks now a days. I do not remember the talk I gave on the previous day. I just go round opening Unions and many of them want me to talk. They do not want science. I have a special reputation as a man of science. They want me to talk something special. That is the fatal reputation for a man of science. As Mr G. D. Naidu said yesterday I collect brick and mortar and try to build a house to live in. I am just trying to settle down and do

some job or work. So to say, I am just to begin my career with a clean slate at this age until the gentleman who sits on a buffalo is to come and pull me up by the hair and take me to the heaven. Last night at dinner table I asked Mr Naidu what I have to talk to-day because he is my host. I asked him to select some subject. He said that the students are some what wild and that I have to give them a lecture about the advantages of discipline (Laughter). Well, I thought I would mention that. You know Mr G. D. Naidu is a great patron of learning, and an ardent lover of education. To say that is damaging to you all. It occurred to me that the essential part of every young engineer is to go round the country and have some enterprise. I am not a big engineer and in fact the other day I wanted to see Kolar Gold Fields from the air and so I flew over Bangalore—Mysore—Ooty route. I thought that was the best way to learn geography. I have seen Ganges, Godavari and so on. You get a wonderful picture and it is remarkable. You can see the whole geological formation of Kolar Gold Fields. Suddenly you see a long sheet, vegetation etc., just below it. I was very fortunate to be invited by the General Manager to see them along with Lady Raman. I went there not because of interest in getting any gold. You do not see it much and you do not get much. I am interested in minerology and crystallography. One of my aims is to build up a crystallographic museum. I would give cheerfully a 1,000 Rs. to be allowed to walk into the Harward Museum, and take all that I want. Fine museums are in abroad. I wish to tell you it is a very fine education to be taken round Kolar. I am not sure

a casual visitor like me and that of Lady Raman would have got such an opportunity. We were the guests of Mr Morrison, the Chief Manager. We were allowed to go round the works and down to the 48th level about 4,800 feet below ground level. I went to the second level and saw gold digging. So that is Kolar Fields where gold is to be found. As Mr Naidu told me yesterday, you cannot lift it by hand. But I found a Punjabi being able to lift it by hand and it showed my modesty. It was a wonderful sight. It requires your brains also. In the first place the great problem was how gold got in there? Why is the gold to be found in Kolar and not here? And that is the subject what is called geochemistry about which you have to learn. That is the work of a great minerologist........ How did the gold get there and how to discover it is the great problem? People were getting gold from rivulets. But the real discoverer of gold is somebody else who could not understand the work, one Lupey. What is happening is this. The gold is contained in quartz, in the veins of quartz. It comes up in curious forms in black sheaves. I went down ten thousand feet. I thought it would be hotter, I never thought I would be going into arctic zone and it was freezing cold, but the temperature was kept up. Taking the quartz, how are we to break them and how to pulverise them. There are rock blasts and dangers of them. It was a terrific problem. Then the problem of the dust, hammering the quartz into fine particles, into fine powder, spending a lot of money not knowing whether it is worthwhile digging and that is to be done. That means first taking it and sending it for chemical

analysis and see how much gold it consists. We have to grind the q u a r t z. There is a special chemical process. There is another interesting problem. We have to take an X-ray photograph and find out where the gold is. We cannot do it. The system now is you follow the sheaf as they call it, and see where the quartz are to be found. By using diamond drills we have to find whether there are any quartz with gold. This is a very expensive problem. The diamond drill is a steel tube with diamonds on the bottom and on the sides and this pierces into the rock and gives out the core. You get the quartz, you have to break them and find whether it is worthwhile digging. It is all the work of chemistry, geology and engineering and common sense. There are now Indians holding high positions there. There is a dimensional map. There is no hit and miss about it. There is an artificial way. When the quartz are taken out, gold is a very very small fraction of the quartz. That is one of the romantic things you find in Kolar Fields. The other day I went out to Dasara Exhibition in Mysore. There I saw a big piece of calcite, it is like chalk. I saw a clear calcite. I understood it came from Kolar. The man there promised to give me another specimen. Somewhere on the 35th level of Kolar there is a large deposit of calcite full of gold. My wonder was how did calcite come into Kolar fields. By a strange association the gold got into calcite. It is very wonderful and I carefully took calcite without gold (laughter). It was transparent. The study of it would be interesting–you may call it metallurgical, chemical engineering or anything. To-day you have engineering for everything – Textile Engineer-

ing, Agricultural Engineering, Rubber Engineering, Automobile Engineering (laughter). There are thousand little engineerings. There is also optical engineering. It all requires practical wisdom, not scientific, but common sense. The job in Kolar is to take gold out, it requires crushing big boulders, they have to be put into big drums, pulverised washed down and so on. In a single mine alone there are 600 tons of quartz reduced to unpalpable dust on a single day. Look at the magnitude of the job. We do not want the quartz, but the gold. Gold is to be taken. The powder is so fine resembling the face powder used by ladies. The quartz are to be thrown away, but not the gold! Having got the gold, you have to prevent the stealing of it. You have to put it in the right place. It is to be purified, cyanided, precipitated, melted, clarified and analysed. I cannot tell you all the details. From start to finish, nothing but engineers' job. It is all geology, minerology, chemistry, hydraulics and common sense. There is also sociology in dealing with people. You have to prevent them from stealing. In sociological problem, you have to cope with people, line them up, line them back, give them food, and look after their health and so on.

I have two lovely crystals of quadrilline (aluminium silicate), gold bearing quartz, femalite. Minerologists are mad after crystals. We have to be specialists. We should make a most fascinating study. As Mr Naidu said "Learning how to learn is the greatest part of learning." Little knowledge is not dangerous when compared to no knowledge.

I think it will be more and more important as time goes on and a visit to Kolar Gold Fields was to me something more than engineering.

I thank you very much. I hope I have not bored you. I think it is too much of physics and chemistry.

Mr P. Somasundaram

President of Students Union of the
Arthur Hope College of Technology.

Before I come to the subject of what Sir C. V. Raman has told as the President of this Union, I have unfortunately to contradict Mr Naidu a second time. On a previous occasion also he said that we were not disciplined and when I contradicted I thought Mr Naidu would stop with that. But probably yesterday instead of saying "Mild" he said "Wild". I suppose I am sure Sir C. V. Raman would have taken it just as a dinner talk and nothing else. In your lecture you have given us a very interesting picture of the Kolar Gold Fields. Your lecture has made us to realise the physical vlaue of gold and realise the true value of geology. And in the midst of your interesting lecture you just gave us another indication taken from Mr G. D. Naidu again that some of us here are communists and he points out to me as the chief one. It is no credit actually but I can assure Sir C. V. Raman and I can assure more Mr G. D. Naidu that we are all communists because we belong to the community of India. We do not belong to the communist party which has its head quarters in Moscow and if Mr G. D. Naidu says that we are

communists it is because he is looking through communists' eyes. I am sorry that Mr G. D. Naidu has got a wrong picture of a College which he himself has started but I am sure he has a soft corner for us just as we have got a soft corner for him. Not only because he has given us his buildings, not only because he has given us two lakhs of rupees for a set of laboratory which is yet to be started but because that generosity he has had in opening this college has been missing in some others. Anyway, I am sure, Mr Naidu won't give me another opportunity of contradicting him. I request, if he has anything wild about us, let him tell me as the representative of this college and not tell Sir C. V. Raman and people of their calibre, because they are people who are investigating us just as Sir C. V. Raman now told, on the value of gold and of the value of geology. And even if Mr Naidu says that we are wild, Sir C. V. Raman is just going to take it at that and leave it at that. It is I and the people before me who are going to improve ourselves if we are wild and become mild. And so I request Mr Naidu to tell me if there is anything wrong with us and not tell any other personality, especially an outstanding personality like Sir C. V. Raman. I am sure he wont take it seriously and he won't refuse to come to our college next year. (Applause). We may be wilder next year or improve, we may be still I request Sir C. V. Raman either way, but to give this co-operation year after year just as he has been giving us this year and last year.

And I now call upon the Secretary to propose the vote of thanks.

S. Ponnuswami

Secretary of the Union

Mr President, Sir C. V. Raman, Respected Principal, Distinguished Guests, Members of the staff and friends:

It is just 13 months since we had Sir C. V. Raman amidst us. It was, at the same time, I think, at about 11 O'clock in the morning, he addressed us on the 17th of October 1947. Then he talked to us on properties of solid states. To-day he has chosen geochemistry. I was one of the students who disliked geology and who felt that it was a most boring subject set up for civil engineers. But after listening to him I have developed a sort of interest and I think I should get that book again and go through again (laughter). He has cultivated in our minds an interest from the general topics and take everything as engineering topics. We feel proud when Sir C. V. Raman says that our college has improved and we have got a very good lot of equipment, but at the same time in a casual talk with Mr Naidu, a few minutes before the meeting, he told us that our college is in the air and he said that we have to be ashamed of that. Great men and big men of Coimbatore, especially when Mr Naidu patronised this college and started this college, should be ashamed to hear that this college is in the air. Of course in this connection I can tell him that he also has a building. He has got a bigger and more magnificent building in his own compound "Construction for Destruction Building". Of course in a critical stage he could at least give that and

save his college. He said something about communists. He indicated to Mr President and myself as the foremost communists in this college. Of course we have got some socialistic views. As our President said, we do not want to betray our country. We will try to work for our country as socialists and as engineers we are expected to do so.

With these I thank Sir C. V. Raman for all the trouble he took for the talk this morning and for the address he gave. I thank Mr Naidu who has promised to present us another recording machine to our hostel for our use. (Laughter). It shows his generosity towards us. Of course when he talks something about our discipline he may have mistaken in seeing us in our hostel where of course we were wild. But in a college he could see and in this meeting how disciplined we are. He could come to our workshop or class and see how disciplined we are. We can adjust our time, we can be disciplined where we should be.

I thank Mr Naidu for all the trouble and I thank Sir C. V. Raman and you gentlemen for giving this opportunity to us.

SIR C. V. RAMAN'S
address to students of P. S. G. College

Friends:

As the Principal reminded me when I entered your compound it is the third time I visit this group of institutions in which I have the pleasure to find myself this morning. I see every time I come it is getting bigger and bigger and I think better and better. That is as it should be and as I have had the very doubtful pleasure of listening to a recital of my alleged achievements during the last 30 or 40 years. I might be permitted to repay the compliment to the City of Coimbatore. I have always had reasons which I do not propose to explain in detail, a certain attachment to Coimbatore. It has a lovely climate I think, not so good as in Bangalore of course, but fairly an approximation to it. As I say I have been here many times and lectured and seen the wonderful growth of the city of Coimbatore. It is growing bigger and bigger and all the better and I say it is becoming more and more a centre not only of intellectual and industrial activities but also of educational progress. I see according to newspapers at least I have formed one more attachment in Coimbatore and that is to my great friend, Mr G. D. Naidu who was only to call me on the long distance telephone and even before I hear his voice I know what he is going to tell me and that is to come to Coimbatore. I have developed some sort of attachment to Coimbatore and it is a pleasure to me to meet all the young people in front of me.

I have been looking around, I do not find any young ladies (laughter), I do not say much to my disappointment. I am glad to see all these young people, I am glad to learn that many of you are students of science not that I love only students of science. I will assure I have learnt wisdom and learnt that humanity is as important as the sciences, but it certainly gives me a great opportunity to talk to the younger generation, the would be aspirants of scientific knowledge. I have no desire at all to inflict on you or to ask you to draw any lessons of my alleged life just read out by your Principal. Whatever may have been India's history in the past to do what we call science is very largely something that comes to us from the west, America and Europe. I have mentioned this because it is a fact. Let us take for example of a library a new institute, which I have put up at Bangalore and in which I hope to spend the rest of my life working. I have a fine library such as, I am sure, would delight the heart of Mr Naidu covering all branches of both pure and applied science, though perhaps it is not so well covered in biology and there are about five thousand books of first class and of high standard. I think there are about half a dozen books by Indian authors which find a place there, a few books of Chandrasekar's drama, a few books of Bagavantam, the physicist and a few by others, some chemists and so on a dozen books by Indian authors out of five thousand. I have only one book in Hindi. The book finds a place, not because it is a scientific book. It is biography of Indian men of science written in Hindi, and I think there is short biography of myself and so I have been persuaded to

give the book a place in my library. There is not a single book of Science in any Indian language. I will indicate to you that science largely is what comes to us from abroad. It is not a healthy state of affairs. I think it may tend to have a depressing influence on the younger generation in India and so long as you think that we have got to learn from America and after all what we are doing is just a small way-side contribution. You cannot really make science our own property; we cannot incorporate it within ourselves and I am most anxious that young students of science in this country should feel science as part of themselves, should feel knowledge as something not extraneous, not exotic but our own. I think it is absolutely vital that the feeling should be developed. If I were asked what is wrong with education in India, it is just the existence of the feeling of exoticness same as borrowing, taking from outside i.e. something imposed on us - the Britishers have left India, but they have left behind them a legacy of Western knowledge, culture and so on. So long that feeling is there and so long we do not feel that we are part of it we can never really become great people. If you ask me what is the prescription for removing that feeling, I think it is necessary, that the y o u n g e r generation who have studied science should approach the study of science from right stand point. Now it is the fashion, I think almost inevitable, to regard science as an intellectual discipline. Now this aspect of the matter is painfully evident, for example geometry. It was painfully 'evident to me when I was asked to read Sanskrit grammer you know which is even more of a discipline than you feel in

geometry. This disciplinary aspect of knowledge is there. Without discipline nothing is possible at all in this world. Take music for example. Music is just a joy, It depends upon the music. But even in the best of music behind it there is a stern discipline. Have any of you any idea what it takes for example, to play violin properly. I remember my father was a violinist, incidentally of course, professionally a physicist and a mathematician and incidentally an amateur violinist. I was charmed with his violin play that I wanted to become a violinist for life and I put the proposition to him. He said " Alright Venkataraman, you just get all your books and put them in kerosine and set them on fire when I shall teach you violin." Actually five or six hours' practice for about 20 years is what is needed to make a violin player, just tolerable to listen. (laughter). You have heard of a great violinist practicising early in the morning while all others are asleep. That is discipline. It is a great art. All great arts, music, sculpture, architecture, painting, everything, behind this hazard of art and beauty and all that is stern discipline, intellectual discipline. Now this aspect of scientific knowledge, including of course mathemetics, and the aspect of discipline to the younger mind is rather repellent. Any younger mind likes to be disciplined. It consists of the application of a cane rod to the other side of the back you know. I am not referring to the physical discipline. I am talking of intellectual, moral and spiritual discipline. That discipline is the very essence of your life, and very essence of learning. But the emphasis on that to present science to you i. e.

discipline makes it repellent and with the result you are subject to the discipline and then recoil from it as vigorously as you can. As soon as your examinations are over you want to get back into the world. So you put away or aside your books. That becomes your normal attitude.

Now everybody thinks that one's attitude towards a subject is determined by your early experiences. If something is associated with your mind with unpleasantness, you promptly forget it as soon as you can. On the other hand, if anything is associated with your mind with pleasantness, joy and happiness, then it becomes part of yourself. It gets into you. It is this-controlling your attitude in life and controlling your future thoughts in life's action. Now I want to indicate to you that the real proper approach to the study of science is not to regard it as discipline but to regard it as an exercise in aesthetics just as for example I hope some of you, I have heard somebody singing here, would try to use your physical talents of songs in the bath room. (laughter). That is favourite place for musical exercises for two good reasons - one is other people do not listen to, but other is more important; the size of the room is small and it is so resonant and your voice becomes more musical. As I say, young people like to sing to get the joy of life. I want you to look at it as an exercise in aesthetics rather than as an intellectual discipline. Looking back at my own scientific career and experience, I have always found that the only thing in physics that interested me was beauty that is running through one who has studied physics from

the right point of view. No physics deals with things that are intrinsic, wonderful, beautiful and interesting. I am talking from common point of view. I am not talking of the kind of intellectual beauty that great mathematicians will find in some of Mr Ramanujam's formulae. English is a very funny language. It has only one word beaufiful. For example I get a nice cup of coffee in the morning. I say oh! what a beautiful coffee. For a mathematical Ramanujam's formula also I say oh! how beautiful. The word "beautiful" is applied to all beautiful objects. I am talking in a common point of view. Take music. The whole study of it is entrancing. The more, you know about it, more joy you get out of it. In my travels abroad, I took great pains to appreciate the European music. I had been to a church and tried to be a good Christian. If you listen to the great church music or opera singers you will see the best music. It is universal. I think Indians would cherish it. You can call me a Maharashtrian, Christian, Mohammeden or anything. If you add 'H' in my name Raman, it will become Rahman. We should cherish everything that is Indian. Do not cast away your inheritance in every branch of culture. We should also develop a certain catholicity a desire to understand and appreciate the great things of other people. Take European music for example. You see the understanding of music brings you right close to one of the most powerful aesthetic influences in human life. That is why in my early years I studied accoustics that is music and paid lot of attention to it. Perpaps some day I will return to it and write about music and musical

instruments. It is only the rays of vibration, with which I am concerned, has passed the long beyond range of human audition and are now somewhere about 10 to the power of 14 times per second. That is the kind of music with which I am now working.

Take for example, the phenomena of light, the whole diffusion of optical light. The phenomena of optics, interference, defraction, polarisation. the diffusion of light, colour of the sky and the sea, the defraction of rays on crystals, all these are merely ways of describing the phenomena that is transcendentally beautiful. The other day I was listening to a speech by the great Professor Max Van Lowe, the discoverer of X-ray defraction. He told the story of his work, of his experiences, how he was led to discover this wonderful phenomena of defraction of X-rays on chrystals. He talked to us about the intellectual aspect of it. But we know in physics there is nothing so wonderfully appealing to the aesthetic sense as to see a beam of X-rays on a piece of crystal and then on the photographic plate it represented a pattern full of thousands of spots which will reflect making it possible to see the beauty of crystal and how they are arranged inside in it. You see a man must have a deep soul, must have got completely frozen up till it is a thing of beauty. I think the whole of physical science, we do not talk about it, we do not stress it, but have a feeling that the tremendous spark of progress of physical science have been inspired by this love of beauty. Great physicists, Helm Holt, Railey, Einstein, McNeil have all a keen sense of loveliness and beauty that is transcendental which consists in order - law and

order. The whole science of crystallography is a lesson of aesthetics, if you understand it right. I remember a teacher teaching me crystallography, unsuccessfully. The other day I was in the Bell Telephone Laboratory. They presented me with a gigantic crystal. It was lovely and beautiful, clear like water, faces with sharp edges, all grown in a bottle, then artificial. To-day the mere sight of a crystal, the beauty of it, the loveliness of it has made me a devotee of crystallography. I am sorry, if I had known this earlier, I would have begun it earlier.

I want you all friends talk in physics and the same thing with chemistry and aesthetics, You may say, what Sir, Chemistry traditionally is the science of bad smells (laughter). Sometimes I wickedly call chemistry a dirty part of physics. Please remember that the science of chemistry has grown larger. It is the greatest achievement given to us from an attempt to understand nature's great gift to us. On one occasion I was talking of nature's gift to us. Nature's great gift to us is a living thing. You walk through the field the corns are ripe, you see the heavenly odour drifting out of the living plant. You see I am an old man of 60. When I stand under a babul tree with flowers, with gorgeous golden blossoms, I feel a young man of 20. I do not want to describe it. (laughter) I tell you the colour, the smell, the beauty the symmetry the plant world and animal world the nature talks to us aloud. She creates wonderful things. What has chemistry done but enable us to understand they are products of nature. If you study the history of chemistry you will find it is the

impetus given to the chemist to understand the colours of plants, the odours of plants, the forms of plants. It is the aesthetic impulse that has led to the development of chemistry which has inspired for example the study of botany and so on. I need not stretch this point. One can go on developing the scheme driving home. How much the study of science can attract the young mind, not as a discipline, but as a field for exercise of your natural human interest. I would like you to approach science on that point of view. I think then your task, instead of being painful, would be a real delight. If you take a real delight, instead of the teacher finding fault with you, it will be the reverse. The moment any of you begin to take a real interest, the younger generation will shoot up. I said once in the Rockfeller Foundation when they gave me a luncheon on the 56th floor of their building that this relation between the teacher and the taught is not one - way traffic. (laughter) It ought to be in any healthy university, in any healthy centre the relation should be a two-way traffic. I should be ashamed of the student who receives from me and gives me nothing back. It is this idea of teaching and learning we have to cultivate in this country that the association of the teacher and the taught is a symbiosis. You see they are a company of learning. You bring the youth to the study of learning that freshness of spirit, that love of the beautiful, that enthusiasm which goes naturally with you. The older people come to it with a right wisdom, that has cultivated sense of fitness of things, that wisdom rather which comes from old age. It is the contact of the two. It is mixing of the old and the young

that really needs the progress of knowledge and that is called the realistic life. It is for the glory of science and for the advance of them. I am putting that to you my young friends because I wish you to appreciate your road in the world of learning. Please do not think that you are merely there as sponges to soak in the water. You should also do something. You must be diciplined. Do not think that you have discovered something, when something enters your head. In their desire they forget the great things in life. They do not come to us as a man from heavens. You see everything has to be obtained by the sweat of the brow. There is nothing in this world more successful to you that gives you unless it comes as a result of hard strenuous labours. As Mr Naidu told you, you cannot run a motor-car without petrol which is the driving power and motive power. It is a thing of the spirit, heart and the intellect. It is the power that is driving, that is to control, activate the mind driven by heart full of dynamic power. Please do not think this task is set by more ardent people. I do not want to abuse my own Alma Mater.

Don't think that your teachers and your university have determined their attitude towards your knowledge. If it is so I have to write you off from the ledger. Don't adopt that attitude. Cultivate a better spirit and spread that spirit. If you come up like that it would be great for India. If you cultivate this in your school, in your college you will find joy in your study. Try to make them your own. Do not regard them as purely discipline, it is something to be loved, to be cherished as your own.

If I am not mistaken, life is the secret of all great achievements. I make it a hobby of mind to study the life of great philosophers, great scientists, poets, sculptors, musicians and so on. The Royal Society used to put in their proceedings the obituary notices of poeple who have deceased. They all appear to me interesting. It tells you about the man, the human side of it. We do not know who was Kalidasa, whether he was a Punjabi or Maharashtra or anything else. We know Vyasa wrote something. We know only his name. We have no sense of learning biograghy. We have not yet learnt to associate with great achievements with individuals and draw lessons from their life. We have to build up a long tradition and try to emulate individuals and achievements and that is the reason why our progress during the past 100 years has not been so swift. I think the days will come if everything goes well. Then India will hold head high in the field of science and then find a place in the sun.

An essay on "Cinemas and Dramas whether good or bad for youngsters" selected for first prize by Rao Bahadur C. M. R. Chettiar on behalf of I. L. W. A. Ltd., and prizes distributed by Sir C. V. Raman on 15–11–48 at Gopal Bagh, Coimbatore.

Essay by:

H. Vijaya Kumar, **First Prize**
III B. Com.,
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Coimbatore.

Cinemas—Good or Bad?

It is not possible to enumerate in words the manifold benefits given by the Cinemas, in general. Apart from its entertainment value it provides a solace for the mind. But to make it good or bad is the task of the person who handles it. It is the common medium through which any subject can be taught to the humdrum people. To day in India the problem of compulsory education and women education invites our attention. But this problem can very easily be solved with the help of the Cinemas. Russia has had been able to reform her people and their views within such a short period as a decade, with the help of the Cinemas. She has made a symbolic progress in the modern civilization. She showed to her people through Cinemas the ways of modern Scientific agriculture, the ways in which a new work can be started and maintained and the ways in which Scientific progress can be achieved. Further more cinemas can be made to furnish the people with a good deal of Geographical and Historical facts.

And to youngsters Cinemas and Dramas are of immense value. Growing mind of youths require and demand much intellectual nutrition, which can be supplied only by Cinemas. Documentary films can make their minds familiar with every up-to-date scientific, social, political and other universal informations.

Through educational films everything can be explained to the students without much effort and students also can grasp those things quicker than by any other method of teaching. But, unfortunately in India we have but a few educational films and those even are not frequently shown and if at all shown they......demand money. Those films, I opine, must be supplied to every educational institution and must be shown to the students free of any cost.

It has been said that "Pen is mightier than sword"; but it is equally just to say that "Film is mightier than the pen;" because pen can affect those people only, who can read and write, whereas film i. e., cinema can affect both literate and illiterate alike. Great revolution can be made possible by cinemas. The only thing is one should know how to use it in a proper way, otherwise it is sure to destroy the country.

These things I have stated are general. If they are to be stated with reference to India, I am sorry, I should say that India in general and South India in particular remain decades behind in film Industry. Our Indian films have played a

good part in demoralising the characters of our youths. We can see in the Present Indian Films no story of revolutionary or recreative theme. The only and the only hackneyed theme of "Love Tangle" is exhibited in each and every picture and that love is only seductive and sensational love which kindles out the sensational feelings of the youths leading them ultimately in a wrong channel towards extermination. Exposure of private organs of the bodies of the actress is the frequent thing which we come across in every picture under the magnificent title of "Sex Appeal". This sex appeal is inserted in the films to swell the coffers of the producers. The humdrum people go to these films for ten or twelve times to see such same sensational films. Rarely will there be a film which would have depicted the life of a layman or a widow, or a poet, or an artist. I cannot remain without saying North India is far better in this respect than our Tamil Film producers. Because it has atleast produced a few good films which can rank with the other best films .... For example, "Padosi," "Amar Jyothi," "Doctor," "Devadas," "Hamrahi", "Sindoor", "Dr Kotnis" are the best Hindi films ever produced in India. In Tamil we have no more examples than one or two. The Tamil film "Mad Man" is an outstanding one, in which really a revolutionary theme has been shown, which I hope no ......other producer or director would have dared to produce. But, the ratio of the *best films produced*... 1: 100. The rest of the films are full of v u l g a r i t y and absurdity. If they are neither vulgar nor absurd, they are dry and uninteresting inspiring no emotions.

I have seen young boys trying to steal something after the fashion of the hero of a Hindi film "Kismat". I have also seen young children riding over the back of their fellow girls after the fashion of the hero of a Tamil film...in which the hero who is about thirty or thirty five years' age is riding over the back of the girls of 20 or 30 years of age. Any further proof wanted to show that Indian Films have done more bad than good? We hear often stories of girls running with boys. These boys running with girls. Stories are not as the result of the divined and deep love between the boys and the girls, but as the result of the cinematic sensational love. After the sensation is over, the love also fades away. If the same films had been so produced as to impart something of real value and merit our country would have progressed very much. But how can we expect such films from the producers, whose only aim is to earn money?

As for a drama I witnessed I should like to write a few lines. I would like to call it rather a propaganda than a drama. Nevertheless I cannot but like it. The diologues are fiery and forceful and give ample food for imagination. It should be praised and appreciated in as much as it tries to wipe off the superstitions of the common and illiterate people. But such ideas should be artistically woven in a glorious story so that the people can understand them still more clearly and easily with the story. Dramas and Cinemas should be like the sugar coated medicinal pills. The pills should work in the body of the people, yet the people should not feel the bitternerss of them. As examples

of such dramas I would like to cite as examples the dramas written by Mr C. N. Annadurai entitled "Servant maid (வேலைக்காரி) and "One night" (ஓர் இரவு) which have gained popularity at all places. Dramas acted by T. K. S. & Bros. are of the highest standard and finest quality, None of their dramas have failed to serve some purpose or other. Especially their "Ouvaiyar" (ஔவையார்) and Himayathil Nam (இமயத்தில் நாம்) and "Rose in Thorns" (முள்ளில் ரோஜா) are their masterpieces.

If our country is to progress in par with the other countries and its annihilation is to be prevented the Government should take up the real control of the Indian Film Industry and should impose certain conditions. Formerly there was a proposal by Sardar Patel to present the Film problem before the constituent assembly. But I do not know what fate has come to it. There was a bill of amendment to be introduced by then ruling British Government, to the Cinema Act namely to divide the Indian Films into two groups viz, (1) Adult Films and (2) Universal Films. Universal Films are those which can be seen by all without any restrictions as to age, where, as adult films can be seen by those who are above sixteen years age. This was a good amendment, but good amendments are seldom introduced. The above amendments is not a new one. And it is already prevalent in the other western countries.

There are many a modification to be made in the Tamil Films. Producers are more keen in producing mythological films than social hits. The production of mythological films should be banned lest our

country should go to dogs. Because those mythological pictures are not really mythological ones but they are the "Ocean of vulgar sensations." Support and chance should be given to producers of social films with recreative and revolutionary themes. Films should show the common people intricate questions, and difficulties of life, and how to overcome them. There is hardly any film which deals in these subjects.

"Films for children" should be produced in abundence. In Russia there are seperate films and theatres for children. New good, interesting and really valuable things are shown to the children. But in India! I do not know many centuries should pass for such films and theatres to come in India. It seems that our producers do not pay heed to such demands. As such it is the duty of Government to produce such films and construct theatres for children – the future statesmen of India. Or there may be impossed a condition on those who want to produce films, that they should produce necessarily an educational film or a children's film for every picture they produce.

Women lack behind in education more than men in India. This problem can be solved to a certain extent through Cinema Films. Household and social sciences can be taught to women through the medium of Cinemas without much effort. Because cinema is that kind of book which reads for itself. It requires more hearing and seeing than reading and writing. Thus even an illiterate person also can be made aquainted with every kind of knowledge.

Superstitions are one of the reasons for the down fall of our country. These superstitious beliefs can be wiped off by introducing scientific facts to the lay people, through cinemas.

Though generally the persons who are responsible for the present, useless, absurd and vulgar films are the film producers, yet the more responsible persons are those who are the members of Censor Board who allow such pictures to be exhibited to the public. They lack not only in recreative ideas but they receive money from the producers for allowing their vulgar pictures to be exhibited. These persons should be discharged from their duties and apt, genuine and recreative, uncorruptible persons should be appointed in their place.

If these defects are removed and the requirement are fulfilled and if the producers really undertake the task of shaping the minds and the characters of the youths and children of their country, I am sure, India can be a land mark for all the rest of the world. But we should wait until that day comes, when our producers will realize their responsibilities and duties.

— Vijaya Kumar

Though there are some mistakes, the knowledge and his advice are very much appreciated.

I hope our Government who have brought prohibition in force will come forward to ban cinemas which are worse than alcholic Drinks really if they have mercy and love for young India.

—G. D. Naidu

இன்டஸ்டிரியல் லேபர் வெல்பேர் அஸோஸி யேஷன் லிமிடெட் சார்பில் நடைபெற்ற "தற்காலத்திய சினிமாக்களும் நாடகங்களும் இளைஞர்களுக்கு எவ்விதங்களில் நன்மை அல்லது தீமை" என்னும் கட்டுரைப்போட்டியில் வரப்பெற்ற தமிழ் வியாசங்களில் ராவ்பகதூர் சி. எம். ராமச்சந்திரன் செட்டியார் அவர்களின் தலைமையில் முதல் பரிசுக்கு உகந்ததென்று தேர்ந்தெடுக்கப்பட்ட யூனியன் ஹைஸ்கூல் மாணவன் **ஜி. கெங்காதரனால்** எழுதப்பட்ட கட்டுரை. 15—11—48 ல் "கோபால் பாக்" கில் சர். சி. வி. ராமன் அவர்களால் தமிழ் முதல் பரிசு வழங்கப்பட்டது.

தற்கால சினிமாக்களும் டிராமாக்களும் இளைஞர்களுக்கு எவ்விதங்களில் நன்மை அல்லது தீமை

இம் மலர்தலை யுலகில் எண்ணிறந்த பல மனிதர்களும் கணக்கற்ற பல மாக்களும் அறிய இயலாத பறவைகளும் வதிந்து வருதல் இயற்கையே. உலக உயிர்களனைத்தும் அவைகளின் அறிவு நிலையினைக்குறித்து ஐந்து வகையாகப் பகுத்துள்ளனர். ஐயறிவினுள் உயர்ந்ததாகக் கருதும் உயிர் வகையில் மனிதரும், மாக்களும் இடம் பெற்றுள்ளன. இவை இரண்டினுள்ளும் மனிதனே சிறப்புடையவனாகக் காணப் படுகிறான். இதற்குக் காரணம் அவனுடைய அறிவுநிலையும், புத்தி கூர்மையுமாம். திறமையைப் பெற்றான் ஏனைய அறிவில்லா உயிரினங்களை விட. ஆதலின் அவனை ஆறறிவு படைத்தவன் என கூறுகின்றோம்.

ஆறறிவு படைத்த மனிதன் தன் சக்தியைப் பல வழிகளில் பயன் படுத்தத்தக்க துறையிலும், வீணான வம்புகளில் சிக்கி காலத்தின் அருமையைக்காணாது வீணாகவும் செலவிடுகிறான். அதன் கண்ணே நாம் மலையைப் பள்ளமாக்கவும், பள்ளத்தினை மேடாக்கவும் ஆகிய

செயல்களைச் செய்ய அரும் பெரும் சக்தியினைப் பெற்றோம், அடைந்தோம் அணுகுண்டினை! அடைந்தோம் திகிலை! ஓர் நன்மையுடன் தீமையும் கண்டு பிடித்தான். சினிமா உலகினைக் கண்டளித்தான். உடன் அறிவு உலகம் மிக்கோங்கி புகழினைப் பெற்றது.

இருந்தும் பலர் மனிதனென்பதை மறந்து இழிவான செய்கைகளைச் செய்து ஆறறிவிலிருந்து கீழ்படத் தலைப் படுகிறான். சிலர் அவர்கள் செல்லும் பாதையிலிருந்து திருப்பிப் புத்திபுகட்டி நல்வழியில் திருப்ப முயலுகின்றார்கள். இதனையும் அவமதிக்கின்றார்கள். ஆதலின் அவர்களுக்குச் சரியான முறை தேவையாகிறது. உட்கார்ந்து கண்ணால் கண்டு அறிவைத்திருத்தும் வண்ணம் சினிமா நாடகங்களேற்பட்டன.

2000 ஆண்டுகளுக்கு முன்னமேயே தண் தமிழ் நாட்டில் நாடகம் மிக உன்னத நிலையிலிருந்து வந்தது. தமிழர் தாம் நுகரும் சுவைகளைச் செவிச்சுவை என்றும் நாச்சுவை எனவும் பிரித்து நாச்சுவை ஆறாகவும், செவிச் சுவை இரண்டாகவும் பிரித்துக் கூறுவர். செவிச்சுவை ஒன்றனுள் சொற்சுவை, பொருட்சுவை என இருவகைத்து. நாடகத்திற்கு வேண்டுபவை இவ்விரண்டு சுவைகளே. சொல்லில் சுவை இருத்தல்தான் மனிதனை நல்வழியில் திளைக்கச் செய்யும். மற்றதாகிய பொருட்சுவை, (அச்சம், வீரம், வெகுளி, நகை, அவலம், இழிப்பு, வியப்பு, உவகை, சமநிலை) என ஒன்பது வகைப் படுத்துவர். இது மாதிரி சமயத்துக்குத்தக்க உணர்வுடன் நடித்தலே மக்களுக்கு உணர்ச்சியூட்டும். இவ்வுணர்ச்சி ததும்ப நடித்தலே நாடகமாம். அல்லும், பகலும் இளையாது முற்றும் படிக்கும் படிப்பாளி அறியும் கருத்துக்களை சிறிது காலத்துள் அறிவில்லாதவருக்கும், படிக்கச் சமயம் கிட்டாதவருக்கும், விளங்கும் வண்ணம் செய்ய இருப்பது நாடகங்களாகும். ஆதலின்தான்

"........முற்றப்பகலும் முனியாது இனிதோதி
கற்றலிற் கேட்டலே நன்று."

இவ்வாறு பகர்ந்துள்ளனர் போலும். பண்டையில் நாடகம் மாட்டுவண்டி வேகத்தில் சென்று கொண்டிருந்தது. இன்றோ விமான வேகத்தில் பறந்தோடுகிறது. எப்படி முன்னேறியது? படிப்படியாகத்தான் சினிமா வந்ததால் நாடகம் உயர்ந்தது. ஒன்று உருவம். மற்றது அதன் நிழல் இவைகள் என்றும் அழியாதன. இரண்டும் புகழ் மிக்கியன. ஒன்றை விட ஒன்று புகழில் மேம்பட்டுள்ளன.

நாடகமெனில் ஒரே மேடையில் முன்பு நடந்தவை போலவே ஆங்கு நடிக்கப் பெறுகின்றது. இதுவும் திறமையினைத் தெரிவிக்கிறது. சினிமாவோ தமக்கு விரும்பிய இடத்தில் படம் பிடித்து விடுவது. சினிமா எடுக்கவும் நடிப்புத் தேவை. நடிப்பின்றேல் சினிமா இல்லை. ஆனால் சினிமாவினில் ஓர் பயனுண்டு. வெளி நாட்டார் நிலையையும், அவர்கள் வசிக்கும் வாழ்வையும், அவர்கள் செய்யும் வேலையையும் படம் பிடித்து நம் நாட்டினில் காட்டின் நாம் பாடங்களைக் கற்பது நன்கு விளங்கும். இத்தன்மைத்து நாடகந்தனிலின்றாம். நாடகம் ஓர் இரவு ஓர் மாதிரியும், மற்றொரு இரவு வேறு மாதிரியும் இருக்கலாம். சௌகரியத்தைப் பொருத்தது. ஆனால் சினிமாவில் ஓர் நடிப்பே பன்னாளும் காட்டப் படுகின்றது. அது கல் மேலெழுத்து போலுள்ளது. பிற்காலத்தில் வருவோர் பண்டையோர் படமிது என கூறிக்கொள்வர். இலக்கிய இன்பத்தினைச் சினிமா ஊட்டும். அதை அறியாதோர் கூட நுகர ஏதுவாக இருக்கும்.

நடிப்பின் சிகரத்தை அடைவேன் என முயலுவோனே உன்னத நடிகனாவான். நடிப்பின் திறமையால் மேடையில் திறம்படப் பேசும் திறமையும் வருகிறது. பலகாலம் பல உண்மைகளைக் கொண்டு அதை ஏற்று நடிக்கும் நடிகன் அவ்வுண்மைகள் அவன் மனதில் பசு மரத்தாணிபோல்

வுன்றி வாழ்நாளை நல் வழியில் நடாத்தச் சொல்லும். கவிதாமணிகளாகிய இலக்கிய அறிவாளருடனும், கைதேர்ந்த சித்திரக்காரருடனும் கல்லையும் கவிபாடும் திறம் செய்யும் அற்புதச் சிற்பிகளுடனும் இன்னிசை வல்லுனர்களுடனும் கூடி உறவாட சந்தர்ப்பமுண்டு. அதன்கண் அறிவின் நிலை உயரும்.

சமூகத்தலைவர்கள், மதாசாரியர், சீர்திருத்தவாதிகளுடன் அருங்கலைவாணரும், இவ்வாறு பலரும் பற்பலக் கோணங்களிலிருந்து கொண்டு பற்பலக் காரணங்களைக் காட்டி கொடுத்த பலமான தாக்குதல்களுக்கிடையே சினிமாக்கலை சிதைந்தொழியாது பசுந்தளிர் போன்று செழித்துக் கொழித்துப்படர்ந்து நிற்கின்றது. கொழிக்கக் காரணமென்னை? பொதுஜன ஆதரவா? அரசாங்கத்தின் அனுமதியா?

இன்றைய படக்காட்சிகளை எடுத்துக் கொள்ளின் எல்லாம் புராணப்படங்களே. சீர்திருத்தத்தை மக்கள் விரும்புகின்றனர். .... அரசாங்கமும் அதற்கு அனுமதிக்கிறது. ஆனால் புராணப் படங்களை போடுகின்றனர் ஊரிலுள்ள பத்து தியேட்டர்களில். வருவான் உழவாளி கிராமத்திலிருந்து. இருக்கும் அணாவை, பாடுபட்டுச் சம்பாதித்த அப்பணத்தை, போடுகின்றனர் அப்புராணப் படத்தைப் பார்ப்பதின் பொருட்டு. அடையும் லாபம் யாதுமில்லை. ஏதோ சினிமா கண்டோம் என்றளவில் பூரிப்படைகின்றான். 'யார் ஆண்டாலும் என்ன? என்று பாடுபடும் பாட்டாளியிடம் அறிவில்லா தமிழன்பனிடம் பணம் பறித்துக் கொண்டிருக்கின்றனர் முதலாளிகள். எல்லாம் சினிமாக் கொட்டகைகளே. நாடகக் கொட்டகைகளைக் காணோம். கண்டாலும் மோசமாக இருக்கின்றன. மறைவரின் காலதாமதம். ஆதலின் சீர்திருத்த சினிமாக்களை எடுக்கவேண்டும். இதுதான் கலைக்கு அபிவிருத்தி. தற்காலத்தோர் எந்த மூடப்பழக்க வழக்கங்களை ஒழிக்க வேண்டுமென கூறுகிறார்களோ, எந்த ஜாதி வித்தி

வாசத்தைப் போக்க வேண்டு மென்று கலைவாணர்கள் விரும்புவதாகச் சொல்லுகிறார்களோ அந்த மூடப் பழக்க வழக்கமும் ஜாதி வேற்றுமைகளும் ஆகிய பலகேடுகள் புராண நாடக சினிமாக்களால்தான் புகுத்தப் படுகின்றன என நான் கூறுவேன். இக்காரணத்தை முன்னிட்டே புராணத்தைக் கொளுத்துங்கள் என கூக்குரலிடுகின்றனர். கொளுத்திவிட்டால் நாடு முன்னேறுமா? என்ன பயன்? கொளுத்துவது என்பதன் பொருள் புராணத்தை முழுவதுமேயன்று. நன்றை ஏற்று மற்றைத்தான். புராணப் படத்தை முகம்மதியனும், இந்துவும் பார்க்கிறார்கள். முகம்மதியன் ராமா! எனக்கூறிக் கொண்டு வீடு ஏக மாட்டான் அவன் அல்லாவையே தொழுவதினால். ஆனால் இந்துவோ, தமிழனோ வந்தகடவுள் கடவுளே எனக் கூறி மனதைப் பாழாக்கிக் கொள்ளுகிறார்கள். பண்டைத்தமிழர் இந்நிலையிலா இருந்தனர்? உன்னிப் பாருங்கள்!

பண்டையில் ஒப்பும் மிக்கும் அற்று குன்றின் மேல் விளங்கியது. அந்நாள் திரைகடலேகி திரவியம் தேட்டினர்.

> "ஓங்கலிடை வந் துயர்ந்தோர் தொழ விளங்கி
> ஏங்கொலி நீர் ஞாலத் திருளகற்றும் - ஆங்கவற்றுள்
> மின்னேர் தனியாழி வெங்கதிரொன் றேனையது
> தன்னேரிலாத தமிழ்."

என முடியுடை மூவேந்தர் ஆட்சியில் துலங்கியது. தமிழன்னை முடியுடன் செங்கோலேந்தி நாட்டினில் நன்மையை நாட்டினாள். ஆனால் இன்றோ முடியழிந்து, செங்கோலிழந்து அன்னிய மொழியால் கட்டுப்பட்டு புராண வதந்திகளில் சிக்கி மடிந்து வருகிறாள். இன்றைய சினிமா உலகிற்கு இன்னும் கண்திறக்க வில்லையா?

இன்றைய சினிமா உலகமே, தமிழகமே புராணத்திற்குள் நைந்த புராணத்திற்குள் சிக்கி மடமையிலாழ்ந்துள்ளது. அன்னியரின் பிடியில் வருந்துகிறது. காவிரி வைகையில் என்றும் நீர் பொங்கி புரண்டோடியது. வளம் மிகுந்து செல்வம் பெருகியது அன்று. இன்றோ ஆங்கே வறுமைப் பிணி தாண்டவமாடுகிறது, வள்ளுவர் வாய் மொழி வளர்ந்த இந்நாட்டில் இளங்கோவின் இளமைக்கவிகள் இன்ப ஊற்றாக அள்ளிப் பெருக்கெடுத்தோடிய இந்நாட்டில் இன்று அறியாமைப் பேய் சுழன்றாடுகிறது. குன்றெனத் திரண்ட தோளும், விம்மிடப்பரந்த மார்பும், வீரஞ்செறிந்த வேலும் பூண்டு இன்பவாழ்வு நடாத்திய தமிழன் இன்று கூன் குருடு நோயால் பீடிக்கப் பெற்று, நரம்பெழுந்து உலரிய நிரம்பா மென்றோளும் கன்னங்களிரண்டும் ஒன்றை யொன்று ஒட்டுமாறும் இருக்கின்றான். ஔவை, மணிமேகலை, நச்செள்ளையார் தோன்றி புகழடைந்த இந்நாட்டில் பெண்களுக்கு கல்வி எம்மாத்திரம்? பெண்கள் நிலை எம்மாத்திரம், காலச்சக்கரம் சுழலுகிறது. எதிர்காலத்தை நிச்சயிக்கும் வன்மை நாடக சினிமா உலகுகளுக்கே உண்டு.

'பணம் பத்தும் செய்யும்; பாதாளம் வரையும் செல்லும்' என்னும் முதுமொழி போல இன்றைய சினிமா முதலாளிகள் பணத்தைக் கொண்டு கலை நோக்கம் சற்று மின்றி கேவலமான கிளர்ச்சிகளை மக்கள் மனதில் மாட்டி மக்களை மாக்களாக்கி அதன்மூலம் பணம் பறித்து மகிழ்கின்றனர். என்னே அவருடைய சமூகத்திற்குத் துரோகம்! தன் தாய் நாட்டினுக்கு இத்தகைய செயல் செய்து என்ன புகழ் வரும்? கடும் பஞ்சம். எங்கும் வறுமை வாட்டுகிறது. மக்களின் ஒரு சாண் வயிறை வளர்க்க பாடு பட்டும் பயனில்லை நல்லுணவு வேண்டுமென ஏகின் லஞ்சப்பேய் தாண்டவமாடுகிறது. ஏழை என்செய்வான்? பசிப்பிணியைப்பொறுத்தும் சினிமா வந்து விடுகிறான் ஏழை. அப்படி ஏழை சம்பாதிக்கும் பணத்திற்கு முதலாளி செய்யும் உதவி இத்துணை தானோ? வள்ளுவர் வாய் மொழியையும், ஔவையின் பாடலையும் இனித்தல் நன்றன்றோ! அந்நல் வாக்கினைக் கேட்டாவது

ஏழை புரிப்படைவான் என உன்னுகிறேன். சீர்திருத்த நாடகங்கள், சினிமாக்களாயின் அவன் தன் நிலையை உணர்வான்.

நம் மூதாதையர்களாகிய சேர, சோழ, பாண்டியரின் வீரசரிதங்கள் எங்கேகின. அவைகளைப் போட்டு ஏன் தண் தமிழனைத் தட்டி எழுப்பக்கூடாது?

பண்டைத் தமிழர் இயல், இசை, நாடகம் ஆகியவைகளில் கைதேர்ந்து விளங்கினர். ஐம்பெரும் காப்பியங்களும் எவ்வளவு உணர்வுடன் எழுதப்பட்டிருக்கின்றன. இன்றையோர் அதனை ஏன் படம் எடுக்கக்கூடாது. மேல் நாட்டில் நாடகம் எவ்வளவு மேன்மையாகப் போற்றப் படுகிறது! ஏன்? ஷேக்ஸ்பியரால்தான்.

அவர் நடிகராகவும், நாடகாசிரியராகவும் இருந்து புகழ் பெற்றவர். அவர் வாழ்ந்தது அந்நாட்டாருக்கு பெருமை. அவர்களுக்கு நல் நீதியினைத் தந்தது அவருடைய நாடகங்களேயாம். அவர் சக்தியை உணர்ந்து போற்றினர். அவர் இறந்த ஞான்று அவர் வீடு எந்நிலையில் இருந்ததோ அதே போல வைத்திருக்கின்றனராம். அவர் எழுதும் மேஜையும், உட்காரும் நாற்காலியும், படித்த புத்தகங்களும் இன்னபிற அவ்வாறே உள்ளனவாம். வீட்டில் ஓர் அறை. அதில் சட்டம் இருக்கிறது. அது நிறைய பெயர்கள் எழுதியிருக்கிறதாம். அவ்வீட்டினைப் பார்த்துவிட்டு அவர் உன்னத புகழினைப் பற்றிக்கூறிவிட்டு அதில் தன் பெயரை எழுதிவிட்டு அதற்குத் தக்க கட்டணம் கொடுத்துவிட்டுச் செல்வராம். இவ்வாறு அவர்கள் போற்றுகின்றனர் பண்டை மனிதனை.

ஆனால் இன்று நம் தமிழகத்தில், அறம் வளர்ந்த தமிழ் நாட்டில், ஆக்கம் ஓங்கும் இந்நாட்டில், மாசில் மன்னர் வதிந்த இந்நாட்டில், இயலிசை நாடகங்கள் தோன்றிய இந்நாட்டில், நாடகம் எழுதி தானே நடிப்போர் யாருளர்? நாட-

கத்தின் அருமையை மறந்தோம்! நாடகம் நடத்துவோருக்கு உதவிபுரிய மறுக்கின்றனர். தன்னாட்டைத் தழைப்பிக்க யாரும் முன்னேறி வருவதில்லை. அரசாங்கம் செய்யக் கூடாதா? நம் அரசு! குடியரசு! பயனென்ன? நம் அரசு நம் மொழியை உயர்விக்கச் செய்யும் சேவை இத் துணைத்தோ? அவர்கள் நல்ல மக்களின் நன்மையை நாடு வனவாய் உள்ள சீர்திருத்த நாடகங்களுக்கே, சினிமாக் களுக்கே உதவி புரிதல் வேண்டும், அனுமதி அளித்தல் வேண்டும். வெறும் பூசல்களையும், சரடுகளையும், நைந்த புராணங்களையும அனுமதிக்கக் கூடாது.' ஆனாலும் அனுமதி கிட்டிவிடுகிறதே! காரணமென்னை? ஆங்கும் ஒருவகை லஞ்சப்பேய் தாண்டவமாடுகிறது. உடனே அனு மதி வந்துவிடுகிறது. போடுகின்றனர் பூசல்களை.' பறிக் கின்றனர் பணத்தை. உறுஞ்சுகின்றனர் கொள்ளை லாபத்தை. இவ்வாறிருக்க தாய்மொழியை தழைப்பித்த லெங்கனம்? தமிழிளைஞர்களுக்கு எவ்வாறு தமிழின்பம் பிறக்கும்?

தமிழ் படங்களில் மிகவும் வருத்தமான ஓர் காட்சி வரும். அவ்விடம் ஓர் பாட்டு அமைப்பர். வருத்தமான பொழுது பாட்டோ? அவசியமற்ற இடங்களில் பாடல்களை வைத்து காலத்தைத் தாமதமாக்குகின்றனர். இது பொருந் தாக் கூற்றாக உளது .... தொழிலாளி அரைவயிற்றுக் கஞ்சிக்காக காலை முதல் இரவு வரை உழைத்தும், சம்பா தித்தும் பயனென்னை? தன் அன்புடை ஒரே ஒரு மகனுக் குத்தருவது புண்ணாக்கா? காண வேண்டும் அறிவுள்ளோர். ஆற்றலுள்ளோர் நீக்க அல்லும் பகலும் உழைக்க வேண்டும். பசியின் பிணியை உணர்ந்து பசியின் பிணியாகிய,

> "குடிப்பிறப்பழிக்கும், விழுப்பங் கொல்லும்
> பிடித்த கல்விப் பெரும் புணை விடூஉம்
> நாணணிகளையும், மாணெழில் சிதைக்கும்
> பூணணி மாதரொடு புறங்கடை நிறுத்தும்
> பசிப்பிணி என்னும் பாவி."

இதனை ஒழித்து நல் வாழ்வு நடாத்தச் செயல் வேண்டும் என விரமணி தலைப்படுவது அவனது உள்ள உறுதியி னைக் காட்டுகிறது..... "நன்று ஒன்றுண்டு அதை விடேன்" என்றவனுக்குத் தண்டனை தூக்கு மேடை. உலகம் தட்டை யல்ல உருண்டை எனக்கூறிய கலிலியோவிற்குத் தண்டனை கொலைத்தண்டனை. சாக்ரடீஸ் தன் மக்களுக்கு அறிவினைப் புகட்டினான். அவனுக்கும் பரிசு ஒரு "கோப்பை விஷம்" என்ற உண்மை புலப்படுகிறது.

"ஓர் குரு ஓர் ஊசி வாங்கி வரச் சொல்ல, நான்கு சிஷ்யர்களும் வாங்கி ஓர் பனை மரத்தில் நட்டு பனை மரத்தை நால்வரும் தூக்கி வந்து சேர்த்ததின் மூலம் குரு பக்தி குறைய வில்லை" என்ற எடுத்துக் காட்டு 'மனிதர்கள் கடவுளையும் .... சேர்த்து இழுப்பது போலாயிற்று. இது சிறந்ததே. .... மாணவர்கள் எதையும் காரணமின்றி, கேள்வி கேட்டன்றி ஏற்கமாட்டார்கள் இனிமேல். மக்களைச் சீர்திருத்துமென்பதில் சற்றும் ஐயமில்லை. இது போன்றவை முன்னேற வேண்டுமென எதிர் நோக்கு கிறேன்.

இது போன்ற நாடகங்களை மாணவர்கள் காணின் அவர்கள் வகுப்பினுள் கூட வாக்கு வாதங்கள் செய்ய ஆரம் பித்துவிடுவர். இதுபற்றி ஆசிரியரிடம் கேட்பர். அவர் மறுக்க பாடம் சரியாக நடக்க இயலாமற் போய் விடும் என நினைக்கிறேன். மாணவர்களைக் கட்சி வேறுபாடுடையும் படிச் செய்யும்.

ஆங்கிலக் கவிமணி ஸ்ரீமதி சரோஜினி நாயுடு நவில் கிறார், "ஜனங்களின் மூட நம்பிக்கைகளையும், வாழ்க்கை யையும் சீர்திருத்தவும், வெளி விவகாரங்களை அறியவும், பொழுது உபயோகமாகப் போக்கவும் சினிமா, நாடகங்கள் ஏதுவாகின்றன" என்று. தண்தமிழைப் பேணும் சர் R. K. ஷண்முகம் செட்டியார் "சினிமா ஓர் நல்ல கலை. அதனுள் இயல், இசை, நாடகம் போன்ற தமிழின் முக்கிய பிரிவினை

களையும் சிற்பம், நாட்டியம் முதலிய கலைகளையும் கொண்டது. இக்கலையினை நன் முறையில் தமிழ் நாட்டில் உபயோகப் படுத்தினால் நம்நாடு அறியாமையிலிருந்து மீளும்" என்று பகர்ந்துள்ளார். "நான் சினிமாவையே பார்த்ததில்லை" என்றால் தற்காலத்தில் அவனுக்குப் பெருமையே இன்றாம்.

"அடிமை வாழ் வகன்றிந் நாட்டார்
விடுதலை யார்ந்து, செல்வம்,
குடிமையி லுயர்வு, கல்வி,
ஞானமும் கூடியோங்கி
படிமிசைத் தலைமை யெய்தும்" வழியில் தண் தமிழ்நாட்டு படமியற்றல் வேண்டும். இவைகளே மக்களின் மடமையை நீக்குவன. அறியாமை எனும் அகண்ட இருளை அழிப்பது. வாழ்க்கையிலே மறுமலர்ச்சி யுண்டாக்கும் மக்கள் மனத்திலுள்ள மாசினைப்போக்கும். தாழ்வகற்றிச் சமுதாயத்தைக் காக்கும் தாய் மொழியைப் புனருத்தாரணமாக்கும்.

தற்போது நாம் நம் தவறை உணர்ந்தோம், சீர்திருத்த நாடகங்கள் பலவற்றைக் காணுகிறோம், சினிமாக்களைப் பார்க்கிறோம். இது காணின் நன்மையே விளையும் என உறுதியுடன் நம்பலாம். பல நல் நாடகங்கள் தேவை. பல்லாயிரம் ஷேக்ஸ்பியர்கள் இந்நாட்டிலுண்டு. அவர்கள் சக்தி மடங்கியுளது. அவர்களுக்கு உணர்வைத் தூண்ட வேண்டும்.

நடிகர் சங்கம் என ஒன்று ஏற்படல் நலம். அது அரசாங்கத்தாரிடம் அங்கீகாரம் பெற்றிருத்தல் வேண்டும். தொழிலாளர் சங்கம் போலன்றவையாக அமையல் வேண்டும். நடிகர் பலர் கலை, தொழில், குண நலங்களின் முன்னேற்றத்திற்கு பாடுபட வேண்டும். "பிழைக்க இது தானோ வழி" என அதனை இகழாது நடித்துப் பேர் புகழ் பெற வேண்டும்.

முன்பெல்லாம் சிறந்த நடிகர்களுக்குப் பரிசு வழங்கப் பெற்றது. அதைப் பெற்று மட்டில்லா மகிழ்ச்சி எய்து வதன் பொருட்டு நன்றாக நடிப்பர். சிகரத்தை அடைய முயல்வர். ஆனால் இன்றோ? பரிசுகள் பாடுபட்டு நடித்த நடிகனுக்கன்று! முதலாளிக்காகும். ஆதலின் அவனுக்குப் பற்று குறைய சிகரத்திலிருந்து இறங்கி விட்டான் தமிழன்; மீண்டும் பரிசுகள் கொடுத்து புத்துணர்ச்சி ஊட்ட வேண்டும். தன் கையே தனக்குதவி போலத் தன் தாய் மொழியாகிய தமிழ் நாடக சினிமாக்களே நம்மை முன்னேற்ற வேண்டும்.

தற்காலத்தில் தமிழை கொடுந்தமிழாகப் பேசி வரு கின்றனர். இதனைத் திருத்த வேண்டுவது நாடகங்களே. நம் நாட்டு நடிகர்கள் கூத்தாடிகள் என நினைக்கின்றோம். பின்பு எப்படி நடிகர்களுக்கு நடிக்க உணர்ச்சி வரும். மேனாடுகளில் நடிகர்களைப் பாராட்டுகின்றனர். பெரிய பெரிய நாடகக் கொட்டகைகள் எல்லாம் அரசாங்கத்தார் தன் சொந்தத்தில் நடத்தி நாட்டிற்கு உதவுகின்றனர். ஆனால் இங்கோ? நாடகம் போட ஓர் கொட்டகையும் சரியாக, அழகாக இருப்பதில்லை. மேலும் நம் அரசாங்கம் நமக்கு உதவி புரிய வேண்டும்.

மேலும் நாடகக் கம்பெனிகளுக்குப் போட்டி ஒழிய வேண்டும். நாடக முன்னேற்றத்திற்காக சர் R. K. சண்முகம் செட்டியார் தலைமையில் நடந்தேறியது நம் கலையின் உயர்ச்சியைக் காட்டுகிறது.

கல்வி கல்லாதவனுக்கு கல்வி ஊட்டும் வண்ணம் இருக் கும் நாடகங்களே தேவை! அறியாமையை அகற்றி அறி வினை ஊட்டும் நாடகங்களே இன்று நமக்குத் தேவை! மடமையை மடக்கி மேன்மையைத்தரும் நாடகங்களே நம் மக்களுக்குத் தேவை!

கண்ணால் சினிமாவைக் காண்பதின் மூலம் மேனாடு களில் கல்வி போதிக்கப் படுகின்றது. இன்றைப் பொழுது நம் பள்ளிகளில் கூட கண்ணால் கண்டு வெளி நாட்டு விவ

காரங்களை அறியுமாறு கல்வி கற்பிக்கப்படுகிறது. இது சாலச் சிறந்தது. இதனைப் போற்ற வேண்டும். கடற்கரை இவ்வாறுதான் இருக்கிறது என ஆசிரியர் அழகாகக்கூறுவர். ஆனால் கடற்கரை பார்க்காதவர்களுக்கு அது எப்படி இருக்குமோ? என சந்தேகத்தில் ஆழ்வர். ஆதலின் கடற்கரையை ஓர் படக்காட்சியாக எடுத்துக் காட்டின் இப்படியா கடற்கரை இருக்கும் என மகிழ்ச்சியில் திளைக்கச் செய்யும். இது போன்ற கல்விச் சினிமாக்கள் ஓங்க வேண்டுமெனக் கேட்டுக் கொள்ளுகிறேன்.

ஆதலின் பொது மக்கள், முதலாளிகள், அரசாங் கத்தார் ஆகிய மூவரும் "ஒன்றுபட்டாலுண்டு வாழ்வு" போல ஒற்றுமையுடன் நாட்டின் முன்னேற்றத்தினைக் குறித்து நல் சீர்திருத்தப் படங்களை எடுக்க வேண்டுமென விரும்புகிறேன்.

"பாரவர் போற்றுந் திருநாடு தென்னாட்டில்
மூவர் ஆண்ட முத்தமிழாம் — யாவர்மகிழ
ஒப்பிலாத் தமிழ் உயர்நாடகக் கலை
எப்போதும் வாழ்க இனிது."

(Sd) G. Gangatharan.
VI Form A.
Union High School.

இந்த கட்டுரை பழக்கத்தில் இருக்கும் தமிழில் சுருக்கமாக எழுதியிருப்பின் நலம். மொத்தத்தில் படங்களும் நாடகங்களும் சீர்திருத்தத்திற்காகவும் விஞ்ஞானம் முதலிய கல்வி போதிப்பதற்காகவும் இருக்கவேண்டும் என்று சொல்லுவதை யாரும் அங்கீ கரிக்க வேண்டியதே.

—ஜி. டி. நாயுடு.

(From a hand bill)

Lectures on the subject No.........

on..............................at..............................

1. **Music** produces more diseases than the germs of Plague, Cholera, Typhoid or any other single type of disease.

2. **Astrology** causes a larger number of deaths than Typhoid, Pneumonia, Cholera or any other disease.

3 **God and Philosophy** create more troubles than those produced by music and astrology combined.

4. **Spiritualism** produces a larger number of, and more dengerous mad men than the existing ordinary mad men.

5. **Tamil** creates half cracks and miserable misers.

6. **Our duty to the youths** The present temples, schools and universities should be completely demolished and burnt to ashes.

7. **Why the present talkie films** are not wanted for India for another 25 years?

8. **Though time in America is costly,** the time in India is more costly than that of America or any other country in the world.

9. **A warning** to the religionists.

10. **A warning** to the capitalists and labourers.

11. **What India** wants?

Coimbatore, 21—6—43. G. D. NAIDU.

Essay by: **Second Prize.**
P. Sunithi
VI Form
Government Secondary and Training School

நாடகங்களிலிருந்தும் சினிமாக்களிலிருந்தும் அறியும் விஷயங்கள்

படக்காட்சிகள் எத்தனையோ விதங்களில் நன்மைப் பயப்பனவாயும் தீமை உண்டாக்குவனவாயும் இருக்கின்றன. நல்ல படக்காட்சிகள் நல்ல ஒழுக்கங்களை மக்களிடையே உண்டாக்குகின்றன. பொது அறிவை மேன்மேலும் விருத்தி செய்கின்றன. நல்ல பழக்கவழக்கங்களை உண்டாக்குகின்றன.

இளைஞர்கள் கெட்டப் படக்காட்சிகளை அடிக்கடிப் பார்ப்பதனால் வீண் செலவாகிறது. தாய் தந்தையரிடம் மனஸ்தாபம் உண்டாகிறது. படிப்புக் கெடுகிறது. படத்தில் காணும் கெட்டவழிகளைப் பின்பற்றுகின்றனர்.

நம் நாட்டில் நடைபெறும் குற்றங்களை இம்மாதிரியான நாடகங்கள் எடுத்துக்காட்டுகின்றன. ஒரு சாதிப் பிள்ளைகள் படிக்கச் சென்றால் அவர்கள் படிப்பதற்கு மற்ற உபாத்தியாயர்கள் போதுமான உற்சாகத்தை ஊட்டுவதில்லை. அவர்களுக்கு என்ன படிப்பு வராதா? அவர்களுக்கு என்ன பகுத்தறிவு இல்லையா? பிள்ளைகள் நன்றாகப் படிப்பார்கள் என்பது தற்கால மக்களின் அபிப்பிராயம். ஒரு சாதி உபாத்தியாயர் இருந்தால் அந்தப் பிள்ளைகளின் படிப்பின் முன்னேற்றத்திற்காக அதே வகுப்புலுள்ள மற்ற சாதிப் பிள்ளைகள் செய்யும் குற்றத்தைக் கண்டு பிடித்து அவர்களைத் தாழ்த்தவே பார்ப்பார்கள்.

அவர்களின் மீது வீண் பழி சுமத்துவார்கள். பள்ளிக் கூடத்தில் பிள்ளைகளின் நடத்தையையும், உபாத்தியாயரின் நடத்தையையும் தெரிந்துகொண்டு அவர்கள் விட முன்னேற்றம் அடைய மற்ற பிள்ளைகள் முயற்சிப்பதற்கு இம்மாதிரி நாடகங்கள் ஒருகாரணமாகும். சாதி மத வித்தியாசம் இல்லாமல் நடக்கப்பார்பார்கள். கோயில்களில் நடக்கும் அக்கிரமங்களைப் பார்ப்பதைவிட கோயிலுக்குச் செல்லாமல் வீட்டிலேயே கடவுளை பூசிப்பார்கள்.

புராணக் கதைகளை எழுதியவர் அனேகர். ஒவ்வொருவரும் தமக்குத் தோன்றியதை எழுதி இருக்கிறார்கள். நாம் நமக்கு எது நல்லது என்று தோன்றுகிறதோ அதை ஏற்றுக்கொண்டு கெட்டதை விட்டு விட வேண்டியது. அதைப் பற்றிக் குற்றம் சொல்வது நம் பொறுப்பல்ல. இந்நாட்டத்தில் புராணங்களைக் குறை கூறுவதனால் புராணங்களை நாம் படிக்காதபடிச் செய்கிறது. ஒவ்வொருவரும் ஒரு தெய்வத்தை நம்பிக்கொண்டு வணங்கி வருகிறார்கள். அவ்வாறு வணங்கி வருபவரையும் அத்தெய்வத்தினிடம் நம்பிக்கையற்றவராக இருக்கச் செய்கிறது.

நம் நன்மைக்காக படக்காட்சிகளிலும், நாடகங்களிலும் சில மாறுதல்கள் இருக்க வேண்டியது அவசியம். இளைஞர்கள் குடி, திருட்டு வித்தை முதலியவைகளைக் கற்றுக் கொள்ளுகிறார்கள். அதனால் அவைகளை நீக்கவேண்டும். சில நவீனக் கதைகளினால் இளைஞர்கள் கெடுகிறார்கள். இவைகள் படக்காட்சிகளிலும், நாடகங்களிலும் நீக்கப் பட வேண்டும். இக் கெடுதிகளினால் படிப்பும் குறைகிறது. அதனால் படிப்பிற்கு உதவுகிறமாதிரியானக் கதைகளை இயற்ற வேண்டும். நல்லறிவையும், பொது அறிவையும் ஊட்டுவனவாக இருக்க வேண்டுதல் அவசியம்.

நடிகர்கள் பணத்திற்காக வேண்டி எவ்விதமான நாடகங்களிலும் நடிக்கத் தயாராக இருக்கிறார்கள். அதனால்

அவ்விதமானக் காட்சிகளைக் காட்டுகிறார்கள். நம் நாட்டில் கெட்ட நடத்தையைக் கையாளுபவர்கள் அனேகர் இருக்கின்றார்கள். அக்கெட்ட நடத்தை உள்ள இக்காட்சிகளைக் காண இவர்கள் செல்லுகின்றனர். இதனால் படத்தை அனுமதிப்பவர்க்கு இலாபம் ஏற்படுகின்றது. அந்த இலாபத்தைக் கருதி மேன் மேலும் அவ்விதக் காட்சிகளைக் காட்டத் துணிகின்றார்கள்.

இக்குறைகளுக்கு முதலாவதாகக் கதையை இயற்று வார் பொறுப்புள்ளவர்கள். இரண்டாவதாகப் படம் எடுப்பவர்கள தங்கள் இலாபத்தைக் கருதி அவ்விதக் கதை களை ஏற்றுக் கொள்ளுகின்றனர். சர்க்காரும் இதற்குப் பொருப்பாளியாவார்கள். ஏனென்றால் சர்க்கார் இவை களை அனுமதிப்பதனால்தான் துர்போதனைகளைக் கூறும் நாடகங்களும், படக்காட்சிகளும் நடைபெறுகின்றன.

இவ்விதக் கதைகளைக் கதாசிரியர் எழுதிக் கொடுத் தாலும் அதைப் படம் எடுப்போர் ஏற்றுக் கொள்ளுதல் கூடாது. பண ஆசைக்கொண்டு, பொது மக்கள் நலத்தைக் கருதாத படமெடுப்போருக்கு அவ்விதக் கதைகளை ஏற்றுக் கொள்ளக் கூடாது என்பதை அறிந்தவர்கள் பத்திரிகை களின் மூலம் தெரிவிக்க வேண்டும்.

சர்க்கார், இளைஞர்கள் பார்க்கக் கூடாத படங்கள் இவை இவை என்று அறிவிக்க வேண்டும். கதைகளை இயற்றுபவர்கள், நன்னெறியில் மக்கள் ஒழுகுமாறு கதை களை இயற்ற வேண்டும். ஆழ்ந்த அறிவை ஊட்டுவன வாகவும், ஒழுக்கத்தை விருத்தி செய்வனவாகவும், கெட்ட வழியில் செல்பவரை சீர்திருத்தக்கூடியதாகவும் இருந்தால் நம் நாட்டில் நல்ல ஒழுக்கத்தை உடையவர்கள் எங்கும் இருப்பார்கள்.

(from a letter)

My Compelled Drum

Now I am writing a book under the title "MY COMPELLED DRUM". I never wished to tom-tom my name through the medium of lectures or advertisements or by any other means. I am compelled to write this book, without any motive of personal gain. I want to mention here an important point which I could gather out of my very long experience Until a few years back, though I have given financial help to the suffering and though I have given training to others who are lacking in that knowledge I have always done these properly only to the deserving. By accident or by carelessness my name came out as philanthropist, Nuffield, Motor King and so on and so forth. Before this, I helped those who came for help, only when they were really deserving. But after this accidental advertisement every day I am receiving numerous letters for several kinds of help. Of the letters I receive, 80 per cent will be for some charity or donation. When I received these letters, in the beginning, I helped as usual. But very soon I discovered that I was helping the most undeserved in some cases. And from that time I decided not to help any one or to give anything in charity. Finally I was compelled to put up a board that not even a drop of water will be given to anyone. After putting up this board for more than two and a half years I restricted my help – of course in extra-ordinary and very exceptional cases – I had to yield. Even now I am receiving ten times more letters every day than before for some help or other.

In the same way when I gave my knowledge to others I was able to impart to more number of people perfect knowledge in the shortest time, with the cheapest cost. After my activities in this line were known to the public I was not able to give so much of my knowledge to so many people, in such a short time. After my activities were known to the public I was not able to earn anything so much and I am not able to learn so much as before and at the same time I am not able to give so much as before. But on the other hand by this publicity, I have lost many good friends and earned more number of enemies by mere misunderstanding or miscalculation. The reason for this, I could gather from the long experience, is that if public comes to know of any one's knowledge or wealth then he will not be able to learn more, earn more or spend more in a proper way for good cause. In any one's life time if he learns or earns anything without the knowledge of others or without publicity he can do tremendous work more and more for the benefit of all. Such is the world. Therefore, whatever you know you should not reveal to others. You should not boast that you know such and such a thing but at the same time you should not fail to teach others what you know. Similarly you should not tell what you have earned but you must give it away for the use of others in proper way without any publicity. I do not want to say any example, while I am here as an example.

To avoid the numerous interviews, to avoid the numerous replies to the letters received and to avoid the fight between the mental feeling and

principles, I have made it a point to open my postal tapals only on the tenth day of the receipt and to accept an interview to anybody who has urgently asked for an interview, by fixing the time for such interviews only after two weeks from the date of asking.

No doubt, I have to lose several deserving cases for which I can give some help. But I am free from 75 per cent of botheration. It is selfishness of course. The present days are such that they are compelling me to adopt only this course. And there is no other way and no other work. So I have taken up the work of my 'Compelled Drum.' I do not want to do anything with learning, earning, time, science, efficiency, economics, modesty, honesty etc. etc. amidst this dark and ungrateful environments. But I like atleast to see, the flower and fruits of the seeds I have sown in the fertile garden of youngsters.

G. D. Naidu